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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. II.—(LXII).—MAY, 1920.—No. 5.

THE SOUL OF JESUS CHRIST.[1]

IN the old folio tomes of medieval theologians there is much beautiful matter which needs to be reclothed in modern garb and presented to the twentieth-century reader. For in their leisurely style the Schoolmen discussed their theology at length and probed deeply into the various questions which arise in connexion with the dogmas of our faith. I propose here to set out a theory which eventually came into favor after years of discussion and debate, when Spanish Cardinals took sides against their brother Cardinals, and learned books poured out from the printing presses, and the halls of the great universities rang with long and heated discussion. For men were asking what is that union with Christ our Lord which He promises as the special fruit of the worthy reception of the Blessed Eucharist. "He that eateth my flesh", He tells us, "and drinketh my blood, *abideth in me and I in him.* As the living Father hath sent me and I live by the Father; so he that eateth me, *the same also shall live by me*" (John 6: 55-56). What does this promise mean, and how is it fulfilled?

To this question there were given in succession three different answers, each yielding pride of place to the other, until finally the third came to be accepted by not a few of the very

[1] The object of this article should not be misunderstood. We are not defending a personal view, but are merely propounding an opinion held by a learned Spanish Cardinal in the seventeenth century. It should be of interest historically as a piece of original thinking which met with the warm approval of many learned theologians, amongst whom were two "qualifiers" of the Inquisition. Clearly, no one is bound to believe it; but if it helps to devotion, there seems no reason why one may not accept it if he chooses. Our purpose, then, is not to advocate the acceptance of this theory, but merely to give an outline of it and to sketch briefly the arguments on which its author relied and his answers to the objections urged against it.

best theologians, although it had to pass through a baptism of fire before it was admitted as a tenable opinion. Its classic exponent and defender was a Jesuit Cardinal Cienfuegos, who, in his *Vita Abscondita*, published two theses on the Blessed Eucharist; the first deals with the sensitive life of Christ our Lord in the Sacrament of the Altar, while the second asserts that the abiding presence of our Lord within the worthy recipient of the Eucharist is to be explained by the indwelling of His soul. This latter opinion we shall briefly sketch and shall defend it as a view which may quite reasonably be accepted and turned to practical account; for the arguments of the learned Cardinal seem to have very strong force—though perhaps they are not absolutely convincing.

We shall better understand this opinion if we trace its historical development. Men were faced with our Lord's promise cited above—" He that eateth my flesh and drinketh my blood, abideth in me and I in him; as the living Father hath sent me and I live by the Father, so he that eateth me, the same also shall live by me." All were agreed that this union at least includes the notion of proximity or physical contact between the Sacred Species and the body of the recipient. But no one asserted that this was the special effect of the Sacrament, for such nearness is had even in the case of those who receive unworthily; in itself it is nothing more than the contact between the ciborium and the Hosts therein contained. Likewise all admitted that this union promised by our Lord in such explicit terms at least implied a union by affection and love, that there was given an increase of sanctifying grace and of the virtues of faith, hope, and charity—those supernatural elicitive principles which theologians call " habits ".

Here, however, opinions were divided. Was this union by affection and love whereby we shared in God's choicest gifts, the abiding presence of our Lord which He mentions in the sixth chapter of St. John? Did such an explanation go far enough to account fo the fulfilment of the promise, " he abideth in me and I in him "? For many years the view found favor that Christ's promise meant nothing more than this moral union. But though all admitted that the Blessed Sacrament produced this effect in us, it gradually became clear to not a few thinkers that this description of the indwelling of Christ our

Lord was not quite satisfactory, since it failed to attribute to the Blessed Eucharist a special grace which was not to be obtained in any other way. For this moral union consists essentially in sanctifying grace and all the sacraments confer this gift. They either introduce the soul to the friendship of God or strengthen and intensify that friendship, and thereby effect that same union of love, that same indwelling of God, which is produced by the Eucharist; whereas the words of our Lord naturally refer to some union which is peculiar to the Blessed Eucharist; for of no other sacrament does He say: he that receiveth this sacrament, abideth in me and I in him. And besides, the Council of Florence states that one of the special effects of Holy Communion is that it "unites with Christ". Therefore it is hardly a sufficient explanation of this union to say that it consists in sanctifying grace.

And there was another reason why, at the time of the Reformation, Catholic theologians objected to interpreting in a spiritual or mystical sense the word "he abideth in me and I in him"; for it gave the Reformers an easy ground of attack against those who attached a literal meaning to the promise of the Blessed Eucharist made in St. John, chapter six. Catholics, insisting on the literal meaning of the words "he that eateth my flesh", rejected the spiritual interpretation, according to which we "eat" Christ when we are united to Him by grace. "Why then," the Calvinist might naturally urge, "do you put a spiritual or figurative meaning upon the second part of the sentence? The words are, 'he that eateth my flesh . . . abideth in me and I in him'; on what principles do you assert that 'he abideth in me and I in him', must not be taken to mean a real presence, while 'he that eateth' can only mean a real eating? Be consistent and interpret the first clause spiritually, since you so understand the latter part of the sentence."

Influenced by considerations of this nature, Cardinal Mendoza about the year 1570 rejected the spiritual interpretation of the words "he abideth in me and I in him," and defended a real and permanent presence of Christ within the soul of the worthy communicant. He propounded his views in a sermon, and being attacked by his contemporaries for discarding a time-honored opinion and for introducing a novel and unheard-of view, he set out his theory more fully and clearly in book

form. His teaching was later adopted by Vasquez, who modified it somewhat and illustrated it by a comparison which we shall also introduce. Briefly the view is this. So long as our Lord remains beneath the consecrated Species, there is a real substantial union between His sacred flesh and the body of the recipient; and when, upon the Species ceasing to be any longer those of bread, Christ is no longer bodily present, there remains a real union between Him and the person who has worthily communicated; this union is something more than one of affection and love such as exists, let us say, between a mother and her son; as a result of it our Lord rightly regards the body of the communicant as being in some real sense His own; marriage affords an illustration of such an abiding union: for by the perfection of the marriage the husband and wife become "one flesh", so that no power on earth can untie the bond that joins them: new and stronger obligations result and each party regards the other as belonging to himself or herself in a very special way. "So also men ought to love their wives as their own bodies. He that loveth his wife loveth himself" (Ephes. 5:28). In like manner the soul was espoused to Christ by faith, was wedded to Him in Baptism, and this union was completed by the worthy reception of the Blessed Eucharist. In some true sense the Divine Lover and the worthy communicant have become "one flesh" and are in consequence permanently and really united. Hence we have the realization of the promise "he abideth in me and I in him". We can sum up this theory in one short sentence: there is a real substantial union between the flesh of Christ our Lord and that of the worthy receiver; this union lasts as long as Christ remains present under the Species; after these are changed there is a moral permanence of this real presence.

Although a number of theologians of great repute can be cited for this opinion, it is explicitly and unreservedly rejected by Cardinal Cienfuegos for the following reasons. In the first place it is impossible to conceive of what is meant by a real substantial union existing temporarily between the sacred flesh of our Lord and that of our bodies. For, though we receive Him under the form of food, His body does not thereby become part of us as does the natural food we eat; since before they are assimilated by the system, the Species of bread are changed,

and therefore our Lord is no longer bodily present under them. And again, we cannot admit a real substantial union between two things, unless these form one whole—be this one person, or one nature, or one continuous substance, as when water is added to water; but any such unity formed between ourselves and our Lord Jesus Christ is quite inadmissible. On these grounds Suarez labels the idea as "not only improbable and absurd, but also more than 'rash'".[2]

In the second place, such a union cannot be put forward as an explanation of the abiding presence of Jesus Christ within the communicant; for on this theory the union is not by any means permanent. Moreover it does not of itself sanctify, and therefore is not as precious as habitual grace, and accordingly cannot be the chief effect of the Blessed Eucharist.

Thirdly, the analogy of the union which results from the perfection of a marriage does not explain matters; for when it is analyzed it leaves us merely with a moral union, or one of affection and love; but as this is produced and fostered by grace, we have not differentiated the primary effect of the Eucharist from that which is common to all the sacraments.

To conclude, then, we find that this second explanation of the Master's promise, 'he that eateth my flesh and drinketh my blood, abideth in me and I in him', is not only inadmissible in itself but does not account for the permanent character of that real presence which seems to be meant by the words He used; moreover on this view the Blessed Eucharist produces no effect peculiar to itself.

We now come to the once famous theory of Cardinal Cienfuegos. He bases his view on the text cited above, and on the verse which follows it in the sixth chapter of St. John, namely, "As the living Father hath sent me and I live by the Father; so he that eateth me, the same also shall live by me", and thirdly on St. Paul's words "I live, now not I, but Christ liveth in me". This latter text, however, he uses only as a confirmatory argument, in that on his theory it bears a very real and beautiful sense if it is taken as spoken by St. Paul with reference to the Blessed Sacrament.

By way of clearing the ground, we premise the following remarks. First, our Lord is clearly indicating an effect which

[2] 3 partem, D 64, Sect. 3.

is peculiar to the reception of Holy Communion, when He says "he abideth in me and I in him"; secondly, His words must be taken in their literal meaning since we assert that He is thus speaking literally when He says, "he that *eateth* my flesh"; thirdly, this real presence of which He speaks, is permanent and lasts as long as the soul remains His friend; fourthly, no image or metaphor will help us to explain how His body can remain constantly with us: for our faith knows of no bodily presence except that which is connected with the Species of bread or wine: hence when these are destroyed or changed, His bodily presence ceases; and finally, though only the soul of Christ our Lord descended into Limbo after His death, He Himself can truly be said to have gone there; for as St. Thomas notes, the Second Person of the Blessed Trinity, who is the Person of Christ our Lord, was united hypostatically to His human soul, and hence He descended into Limbo as Man, though not with His complete Humanity.[3]

Let us now briefly outline the theory and then explain the arguments that are used in its defence. The soul of our Lord Jesus Christ, which together with His body is received in Holy Communion, remains really present after the Species of bread have been changed or destroyed. Thus, though His body is no longer with us, His soul is still present; and as this soul is ever hypostatically united to His Person, He can truly be said to remain with us. This is our explanation of the words, 'he abideth in me and I in him'. But we must go further and show how that other promise is fulfilled, 'he that eateth me, the same also shall live by me'. This we do by saying that the soul of our Divine Lord is within us not, as it were, passive and inert, but in some real sense owns our bodies, is united with them, and acts in and with us; thus He concurs with our every action and in particular with those which are supernatural; He guards us; He sanctifies us; He is the pledge of our bodily resurrection, for His soul has a claim that, if this friendship is preserved till the end, those bodies which it used as its own be not allowed to die for ever. Such a union with the Word of God by means of our Lord's soul, is not an hypostatic one, for we still retain our personality. Neither do we say that His soul and ours bears the same relation to our body;

[3] S. T. 3, Q. 52, A. 3.

for ours forms with the body one nature, whereas the soul of Christ does not so "inform" our body; we conceive of His soul being united to our body in some such way as that in which we should understand an angel being united to a body, if he assumed corporal form; the angel would be more than the principle of movement within that body, else he would not be represented by it; some kind of real union is required. What this exactly is we do not feel ourselves bound to explain; for we are sufficiently vague in our knowledge of how our own soul is united to our body.

This marvellous conception of Cardinal Cienfuegos naturally elicits a few remarks before we discuss the proofs on which he relies. In the first place, is the view safe? Is it not extravagant to think of such stupendous familiarity between Christ our Lord and us? Did this opinion ever come to the notice of those who were qualified to condemn it authoritatively, or is it merely a view found in the works of an obscure author who did not gain enough notoriety to have his theories censured unfavorably? A glance at the old tome will reassure us. Its title page bears the legend, "Rome 1738": it has a long and flattering approbation from one "Fr. Mattei á Pareta, Consultor of the Congregation of the Index, Qualifier of the Supreme and Universal Inquisition, Minister General of the Order of Friars Minor of St. Francis"; then follow other approbations of the Jesuit professor La Reguera—also a "Qualifier" of the Inquisition—of Galiani, a theological professor and Procurator General of the Celestines. This surely removes all doubt as regards the orthodoxy of the book; for a "Qualifier" of the Inquisition was not likely to err on the side of tolerance, if there were any question of a novel or untenable doctrine.

But is the opinion at all likely? We shall leave the reader to judge what value can be put upon the reasons adduced in its favor. In the meantime we note that a theologian is not aghast when he hears the doctrine defended that the soul of Christ our Lord really and physically abides with one who has received the Blessed Eucharist worthily, and remains until, through mortal sin, God's friendship is forfeited. In fact it is exactly what one would expect, who realizes how closely God is knit with our very life, how He works together with us,

how He gives Himself in all His gifts. The sacramental system, grace—that strange and wonderful quality whereby we become "sharers in the divine nature"—the infused powers of eliciting acts which are utterly beyond our natural ability and which are intrinsically connected with the beatific vision —all this makes it quite easy for us to believe that God's love would find a way of being Himself united to us; and this we say He does through the soul of Christ which owns our bodies and acts in us and with us.

Neither can it be urged that, because this doctrine is not absolutely certain, it cannot be turned to practical account. For our conviction that "I live, now not I, but Christ liveth in me", may well tend to a purity of conscience that ever grows more delicate; it may well help to make prayer easy and more constant; and above all else, it should increase our devotion to the Blessed Sacrament, even though it is only by reason and not by faith that we believe that the soul of Christ lives within us. For let us suppose that through some God-given power a mother knows what is passing in the mind of her blind child who is in the next room, and that the child speaks to its mother as though she were present, avoids evil because she would witness it, and is patient because this pleases her. What harm is done if the child is mistaken in believing that its mother is in the room? The good resulting is the same to the child, and the mother's love is warmed by the child's action, despite the wall between them. So too in our case. Our prayer is not unheard, even though perhaps the soul of Christ is not within us. But as we shall now show, we have good grounds for believing that we too may say with St. Paul, "Christ liveth in me".

In the first place we examine our Lord's assertion, "He . . . abideth in me and I in him". We have already seen that to these words there must be given a meaning as literal as is given to the phrase "he that eateth my flesh"; therefore in some literal sense our Lord remains really and permanently in the worthy communicant, and moreover, in a way which is a result peculiar to the Blessed Eucharist. But this promise is not verified by the fact that the Godhead remains united to us, for our Lord is speaking of Himself as Man; neither is the promise fulfilled by our being united to God by grace, for

in the first place all the sacraments either produce or intensify such a union, and secondly, the words, "he that eateth *my* flesh . . . abideth in *me* and *I* in him", refer in a special manner to Christ as Man and not directly to the Blessed Trinity; nor, finally, is the promise carried out by our Lord being permanently united to us in His complete Humanity, for His bodily presence within us ceases when the Species are changed or destroyed.

There is left, then, only one way in which He can remain really with us, and that is by means of His soul. This we conceive of as abiding within us and by means of actual grace working in us. Thus we can say that the Word of God, by means of the soul of Christ, assumes us—not indeed hypostatically, but in a way closely resembling such a union. The argument is really a "proof by exhaustion"; for the conclusion at which we arrive seems to be the only one which saves the literal meaning of the words, "he abideth in me and I in him".

As a corroborative argument we adduce the text, "as the living Father hath sent me and I live by the Father; so he that eateth me, the same also shall live by me" (John 6:58). This, be it noted, seems to refer closely to the promise contained in the preceding verse ("he that eateth my flesh . . . abideth in me and I in him"), and it therefore speaks of Christ as a real and abiding principle or source of life. If we say that Christ is speaking only of the life of grace, we are in difficulties; for the Arians stressed this meaning of the words and concluded that the union of the Son with the Father was only a moral or affective one due to grace, since Christ asserts a similarity between His union with us and with the Father. Hence we prefer to interpret our Lord's words as promising a *real* union between Him and ourselves. We would analyze His comparison thus: the divine life of the Father is communicated to the Word, and in a personal union this Word is united to the Humanity of Jesus Christ. Hence when He sas, "I live by the Father", He refers not only to the eternal generation of the Word but also to the real union between His Humanity and His Divinity; if then He likens His union with us to that between His Humanity and His Divinity, He must mean some real permanent and physical union, by means of

which He Himself acts in us and with us. Such a union is something more than the bond of sanctifying grace; for if He is our life only in so far as He gives us this created gift by means of which we can elicit supernatural acts, His comparison is inexact; since in Him the Father is present *really*—not merely figuratively or spiritually by grace. From all this we argue that, since His body and blood do not remain with us, it must be His soul that is united to us. If this is so, then His words are fully realized, "as I live by the Father, so he that eateth me, the same also shall live by me".

Undoubtedly we have not done full justice to the arguments of Cardinal Cienfuegos; we have merely outlined two of the many reasons which he develops at great length through seventy-four folio pages. There is not space to discuss further the basis of this inspiring and suggestive theory; we offer however the following disjointed remarks which may help us to understand this opinion better and to answer the objections which may be brought against it.

1. The theory is not a novel one; for, as Cardinal Beluga remarks in his preface to the book, this doctrine is found implicitly in the teaching of the Fathers; their language is so emphatic, when they speak of our abiding union with Christ our Lord through the reception of the Eucharist, that they seem certainly to have had in mind a real and immediate union; and it is this union which Cienfuegos claims can be explained only by the permanence of Christ's soul within us.

2. Though one worthy reception of the Blessed Sacrament permanently unites the soul of our Saviour with us, and though this privilege is ours so long as we remain in the state of grace, yet it does not follow that no further benefit is obtained by repeated Communions. For, on the one hand, by frequent Communion we become more responsive to the action of Christ within us, He owns us more completely, and the union of His soul with us becomes more vital; and on the other hand, every Communion pours into our souls fresh streams of sanctifying grace which ennoble us and endear us to God.

3. There seems no difficulty in admitting the multi-location of our Lord's soul apart from the body; for it is not impossible that this should be the case, while at the same time His soul in

heaven is united to the body. It may perhaps be urged that a soul has not complete beatitude unless when united to its body, and that therefore on our theory the soul of our Lord while apart from His body, is deprived of that complete happiness to which it has a right. But the objection is more specious than real. It is solved by remembering that the soul of Christ which remains with us after Communion is identical with that soul which in heaven has all its claims to happiness fulfilled; it therefore always retains the pleasure which it has in heaven from its union with the body. Furthermore, the mystery of the Blessed Eucharist would seem to show that there would be nothing heterodox in asserting that Christ could be really present here on earth, without the completeness of that happiness which in heaven He has from the use of His body; for it is probable that in the Blessed Sacrament He has not the use of all His bodily senses, v. g. that of feeling, heat, and cold.

4. It might be objected that our theory is implicitly opposed to the teaching of the Council of Trent; for in speaking of the Blessed Eucharist that Council sets up a natural connexion between the parts of our Lord's Humanity, in virtue of which connexion the whole Humanity is present wherever there exists one of the parts. Thus, for example, where the body is, there also is the soul; where the body is, there also is the blood: where the blood is, there also is the body; whereas the theory of Cardinal Cienfuegos holds that Christ's soul is present without His body. We can reply that the Council does not assert the natural connexion between soul and body as a principle which excludes a miracle of God's love whereby Christ's soul remains with us when His bodily presence ceases; for Trent is merely urging that, since in the Blessed Eucharist there is present the body and blood of that Christ who now lives in heaven, the whole Humanity is present when by the words of consecration the bread becomes His body, or the wine becomes His blood: for there is a natural connexion between all such parts. Cienfuegos, on the other hand, holds that our Lord's words imply a permanence of His soul within us, though His bodily presence ceases. Surely, to assert such an effect of God's love is not to throw over Trent's principle of "concomitance"; for why may not Christ our Lord will His soul to remain by itself, despite the fact that in heaven it is united

to His body? Again, there are theologians who hold that the Precious Blood still remains upon some of the relics of the Passion, and that such blood is worthy of our adoration because still united to the Person of the Word; but these theologians do not assert that Christ's sacred body is present with those particles of blood. Hence, just as these latter thinkers are not charged with running counter to the principle of "concomitance" which is applied by Trent, so also Cienfuegos may escape the same accusation when he defends the multiplied presence of Christ's soul apart from His body.

5. This wonderful conception of our union with God through the soul of Christ our Lord affords a tempting explanation of a doctrine which is met not infrequently in the great mystical writers of the sixteenth and seventeenth centuries. Men like Louis de Blois (known to us in the pages of Rodriguez under the name of "Blosius"), St. John of the Cross, and his fellow saints of Spain, extol the practice of living in the presence of God by constant acts of faith in His real presence within the soul: and they seem to mean more than a belief in God's ubiquity. Again, St. Teresa tells us that it was at times given her in prayer to feel God within her and to come into immediate contact with Him dwelling in her soul; she says that she asked a learned confessor how this could be, and that he replied it was God's presence by grace of which she was made conscious; not being satisfied with this explanation, she consulted another theologian; this man told her that it was not God's grace that she felt, but God Himself, and that it was His own presence in her soul that He allowed her to perceive. Now of course this latter assertion does not necessarily imply the truth of our theory, but at least it squares very naturally with such teaching; for on this view, we should say that Teresa was given the experimental knowledge of St. Paul's burning words, "I live, now not I, but Christ liveth in me".

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CLERICAL AID FUNDS AND SOCIETIES.

THE writer of the following observations on clerical relief in the United States was a member of a committee in the Diocese of Fort Wayne, in 1919, appointed to revise the by-laws of the diocesan relief society. It was not the object of the committee to revive a dying society. Its business was to suggest ways and means by which a vigorous society might become more useful to its members in the increase of the monthly allowance for total disability and retirement from fifty to seventy-five dollars. The Fort Wayne society was organized in 1871. It has never defaulted on a valid claim for benefits. It has done better than that—its financial condition has enabled it to pay some claims in the last fifty years that might have been rejected justly if the directors had elected to be squeamish in applying rigidly the by-laws governing the grant of allowances. Encouraged by what the society had accomplished in a half century, the members voted at the last general meeting for the revision of the by-laws to provide for a larger allowance in total disability, if these changes were not of a radical nature and were kept in line with the regulations under which the society had functioned so well over so long a period. The records of the society were gone over and analyzed, some actuarial formulas were obtained, deductions made and tested in preparation of the preliminary report to the members. The committee in its ignorance of conditions in the matter of clerical relief in other dioceses, had taken it for granted that most dioceses could boast of solidly established societies for the care of infirm and retired priests in their respective boundaries. The committee was not anticipating any intense work in formulating its report, as it had presumed that the main element of its labor would be the forwarding of requests for information to other dioceses, and on the answers thereto its report would be built. As they say, not many miles from where *Ben Hur* was written, the committee did not " reckon correct ".

There was some hesitancy in sending out letters in search of information as to the provisions that had been made in other dioceses for clerical relief. These requests were made, as a rule, to the chanceries. A few answers were returned promptly

with full and complete data. On the average it required three letters to coax an answer from a high per cent of the chanceries and from other sources of information to which we were referred. One of the members of the committee was of a philosophical turn of mind and practised in the art of deducing, and his comment was this: "I believe that it would be easier to get out of jail in this Hoosier State than it is to get an answer from many a chancery". The efforts of the committee to acquaint itself with conditions elsewhere produced some valuable results, but not in the volume and of the character expected. The main reason of this disappointment was that not every diocese had a clerical society as the committee in its provincial outlook had thought. Some of the largest and most progressive dioceses in the country, much to the surprise of the committee, were in a rudimentary stage in their provisions for the care of the needy and the infirm clergy. There was almost an insuperable barrier between the committee and correspondents who were at all interested in the question, and this argued an indifference that was indeed striking. There seemed to be no books, nor articles, which covered the matter by rendering even a summary of the methods employed or of the organization engaged in this work. The *Catholic Directory* was available with its lists of diocesan societies and funds and the officers thereof, but here again the committee found that officers of an organization are not necessarily willing correspondents. Uniformity of method and similarity of organization which had been presumed were lacking. This was not true, of course, in relation to dioceses that have a clerical fund, administered as a detail of chancery work under the supervision of the bishop. This method is followed in many dioceses. In others, societies had been founded, but for varying reasons they had made their bow and passed out. Insolvency is written in their death certificates. Prosperity attended others for a time, and an opportune revision of their laws and methods saved them from disaster. Strong keels were laid beneath other societies, and these have been of incalculable benefit to their members, and give promise of resisting the winds and the waves that have thrown upon the shores of many dioceses the battered hulks of organizations that had been launched under the most promising auspices. These are some of the outstanding features of clerical relief in this country at the present time.

The investigation revealed a rather chaotic state of affairs and a wide diversity of method in the administration of relief to the needy, the aged and the infirm secular priest. In dioceses where a society had been established, while the aim of the societies was the same, the approach to this aim through by-laws and other regulations was by different routes. There can be no objection to a variety of methods so long as the society achieves its object of affording relief to its members under the conditions specified. Some of these societies were succeeding in a notable degree; others were weak; and still others were gasping in their death agony. It is indeed regrettable that all of them did not rise to a high place of strength and prosperity. This last assertion may be called into question on the ground that the general law of the Church assures maintenance to the cleric who has been forced from active duty by age, illness, or even by moral delinquency under certain restrictions. A reference to the seemingly exhaustive character of these laws carries us almost to the conclusion that a relief society might be an ornament to a diocese but not an essential. On the bishop falls the obligation to respond to a call for help when his clerical subjects are in temporal distress. The new Code goes beyond the bishop in this matter of relief and instructs the deans to succor with spiritual and temporal assistance the priests of the deanery in case they are in want in either or both ways. The Code does not describe the source from which this temporal assistance is to be obtained. Practically, we know that the church over which the priest presided would assume the expenses contracted by the dean in alleviating the priest's needs, and if there was any hesitation on the part of the church to reimburse the dean, the bishop would advance the cost of the assistance rendered. The law seems to make the diocese through the bishop responsible. The Third Council of Baltimore is more or less vague as to the manner in which the bishop is to dispose of this responsibility. In the third section of its decrees we find: " Statuimus ut in singulis nostris dioecesibus Episcopi quamprimum constituant modos mediaque opportuna, quibus ad decentem sacerdotum (infirmorum) sustentationem elargienda presto habentur. Quem in finem ab Episcopo aerarium vel gaza instituatur, imposita taxa singulis paroeciis, quae opportuna vide-

bitur." The responsibility is clear in this decree, and a general method is pointed out. The Third Council says in another place: "Singulari quo infirmos istos confratres prosequimur amore ac veneratione commoti, summopere desideramus optima qua fieri possit ratione providere, ne inopiae afflictione urgeantur, neque adhuc temporali solicitudine premantur." There is much latitude in a set of "the best possible means".

Without entering more deeply into legislative acts or the prescriptions of canon law, it may be stated that the bishops in the United States are held to the obligation of caring for their clerical subjects whenever poverty in the wide sense of the term takes hold of them. There is no attempt to be accurate or technical in the above statements, but the substance is correct in respect to the actual handling of such matters in this country. There may be a canonical debate as to whether the bishop is held *ex justitia* or *ex caritate* to go to the relief of his subjects under the circumstances described above, but the fact remains that he does go, and does not linger long over the question as to how he is satisfying an obligation, whether in justice or charity. The important thing is that he performs the act, regardless of the exact motive contained in the general law. No matter, then, how much debate or conjecture there may be as to the incidentals of the question, under present legislation and practice the responsibility for the care of the infirm and needy priest attaches to the bishop, and cannot be avoided by him. It would appear, therefore, that a clerical relief society, as distinguished from the episcopal fund, is, under this practice and legislation, superfluous.

To add strength to the above contention, there does not seem to be much complaint as to the administration of these clerical funds under the bishop's distribution. In the average diocese, having merely a clerical fund and no society, maintenance is usually provided in some institution. We are speaking of the Middle West only. In the answers that the committee received there were some strictures on the measure of benevolence exercised, but on the whole the criticism was more comic than serious. In one of the dioceses outside of Indiana, an informant told us, a clerical fund existed to which the priests contributed more or less at their leisure. As a sort of *obiter dictum*, in regard to the beneficiaries of the fund, it was re-

marked that any priest "who got anything out of the 'old man' was a 'daisy'". A correspondent from another unnamed diocese, in response to the question as to what were the conditions before an application for relief would be honored, wrote that an applicant for relief had to produce a burial contract with his undertaker, to be fulfilled within sixty days, before episcopal sympathies would be aroused. These accounts are figurative in their language, let us hope. There was no severe appraisal of this method, and there was no enthusiasm found concerning it. Even if it had many friends throughout the country, the reasons for a society as apart from a mere fund, lose none of their cogency and attractiveness. We may veneer the fact as thickly as we wish, but it continues a fact that the recipient of benefits from these funds is in the general estimation an object of charity. Citing the laws of the Church and her provisions in regard to the matter may increase our knowledge, but it does not change our feeling and attitude that there is a compromise of some kind involved. At its worst, either in a first or last analysis, a clerical fund is a township trustee fund; and when the needy cleric is assigned through its assistance to some institution for shelter, his *terminus ad quem* may be described as an ecclesiastical soldiers' home, or a poor-house. Under the best view, the assistance from the fund is charity, and the implications of charity are always present. The acceptance of such benevolence is usually coupled with a number of conditions that have a tendency to confirm the aided cleric in his suspicion, or his conviction that, regardless of the noble and efficient work that he may have performed in the diocese, he has become its ward and is now supported by its bounty. The solicitude about temporal things, of which the Third Council speaks, has been removed in letter, if not in spirit, and in its place has arisen a more disquieting state of mind—the impression that one is dependent upon charity. A coarse, stupid person would not be depressed by this distinction, but the spiritual and intellectual development of the average priest, and his long years of association with culture and refinement are pledges that his conscious moments would be harassed by the thought that charity was supplying his needs. The moral delinquent who has run afoul of some law or monition may not, and usually does not, care a fig

about the sources of his support, but in any diocese his number is so negligible that his attitude does not affect the question one way or the other. In the letters that are on file in the office of the treasurer of the Fort Wayne society, it is not exceptional for beneficiaries to stress this point—that they are pleased to accept the society's benefits because they feel they are recipients in justice. I do not think it extreme to repeat that the majority of priests look upon assistance from the diocese as plain charity, and would reject it if they could.

The necessity of a society that dispenses its benefits in justice is made more obvious by the consideration that, if a needy priest is averse to charity toward himself in old age, or sickness, affiliation to a clerical aid society is the only agency through which he can escape the odium. There are exceptions to this, of course. One might be fortunate in the inheritance of a competency. Another might accumulate a sufficient amount through the days of his active ministry to assure him financial independence in the autumn or winter of his career. A third might make investments that would yield generous returns. It is at once clear that these methods are not of universal application. Most priests come from families of moderate means, and that rules out of the calculation an inheritance. To advise that a priest try to divert an adequate portion of his income into a fund for support when old age has overtaken him, or in the days when illness weighs him down, is to cause him to be unduly concerned about temporal things—a condition that is vetoed directly by the spirit of his calling and the laws that are set down for reaching a common measure of perfection in it. Investments (*hinc illae lacrymae*) do not solve the problem. The profitable retention of sacerdotal names on the mailing lists of oil concerns whose wells flow five hundred barrels a day only in the advertisements destroys hope of a solution in this direction. Another method of securing oneself against the financial inroads of a long term of sickness, or assuring a maintenance in the evening of life, is insurance. Nowhere in this article has it been stated that a clerical aid society could provide to the fullest limit for the needy or retired priest. The yearly dues in such an organization would be prohibitive. It has been assumed that a priest lays aside something for the inevitable rainy day in money or insurance, and, thus supple-

menting his benefits from the society, be able to spend his days free from solicitude about temporal concerns, the removal of which the Church so much desires. Insurance may assist in relieving the worry as to support to a certain degree, but it cannot be turned into a satisfying substitute for the clerical aid society. Benefits from sick and accident policies are available only for a limited period, and the premiums thereon are usually higher than the dues paid into a clerical aid association. One of the old-line companies, and probably all of them, now sells an attractive policy with disability features. By way of illustration, a policy of six thousand dollars is offered for a yearly premium of $182.76, at the entrance age of thirty-five. In the event of total and permanent disability one-tenth of the face is paid annually. On this particular policy there would be a return of six hundred a year, or fifty dollars per month. Some priests in the Middle West were quite enthusiastic about this form of policy until they discovered that disability was determined, not in relation to one's profession, but from the medical standpoint; and, in addition, there was no freedom in the interpretation of the clause, permanent and total disability. Not alone the high cost of the policy, but the fact that one might be sick a year and yet draw no benefits under the provisions of this policy caused it to drop below par in the opinion of those who had claimed that it made a special appeal to clerics. If there is in the United States an insuring association that will accept members from any certain profession, on the easy conditions that obtain in the average clerical aid society, at any price per year, and safely guarantee to give its members fifty dollars per month in repeated illnesses that have been determined on a superficial test, and further pay to members fifty dollars monthly when they are disabled merely in relation to certain demands of their profession, the committee could not locate such a company, and had many antecedent reasons for suspecting that their search would unearth nothing of the kind. The average, solvent aid society is superior in its benefits to any insurance that can be purchased. Hence, the suggestion that a priest could rely solely on insurance to "carry on" financially to the end is valueless, unless we agree that old age is always to be a term of total and permanent disability, judged from the medical standpoint.

It is equally futile to attempt to protect oneself against the expenditures of a long siege of sickness through the medium of insurance. Insurance may supplement the benefits of the clerical aid society, but cannot take its place.

Many will still persist in the contention that there is nothing inherently wrong in the efforts of a priest to set aside a sum each year to insure a competency in old age, or meet his needs in sickness, if avarice can be avoided in the operation. Economy promises success in the enterprise, we are told. Salaries and perquisites are now high and take the barbs out of the fence that held us back from the rich pastures of success heretofore. No one will deny that conditions have changed in our day in the matter of clerical remuneration when compared to an earlier period of church history in this country, and as a result there is a difference in the ability of the average clergyman to save up against the days when his earning power will have ended or have been suspended through the passivity of old age, or the attacks of illness, against which he has no immunity at any stage of his career. There are few priests in the United States, except perhaps in the South or South-Western territories and in parts of the North-Western jurisdictions, who do not receive a full salary and whose perquisites are small enough to be ignored. From the stray bits of information that one picks up here and there it is known that, at least since the war began, perquisites have been more freely given, and in a larger amount, than in pre-war times, owing without doubt to the fact that in the country districts farm products were sold at a high figure and in the industrial centres wages had risen to an unsual level. Even at that it would be going too far to say that the yearly aggregate from this source in these times of free and easy money exceeds by a wide margin the total obtained by the clergy of a generation or two ago. The laity no longer judge the clergy as a class upon which the burden of poverty bears down, or whose retiring thoughts are tinged with melancholy because of the starvation that may lie hidden in the bosom of to-morrow. As a result the generosity of the laity has been warped, especially when we consider that the laity of the present time is richer in the world's goods than the laity of the 'seventies or the 'eighties of the last century. When the priest went from place to place

and had the character of a missionary, it is familiar history to all that, while the salary did not enter largely into the priest's calculations touching to-day or to-morrow, the purses of the laity were shared liberally with the priest. He had no constant salary on which to lean, and an indulgence in any of the little luxuries to which even the most captious could not have said nay as being out of joint with sacerdotal holiness, was not his, in the common view. In the question of offerings we may prepare to close the debate and agree that the score is about even as between the pioneer priest of forty or fifty years ago and his successor among us. This may not be true in parts of the country, and no opinion is ventured on the general situation. In the Middle West dioceses, in that territory that Meredith Nicholson has so aptly named the Valley of Democracy, the history which has been handed down by word of mouth from the days when the pastor with many stations and charges was abroad in the land and the experiences of those who are now pastors with "lines on all four sides of them"—experiences that are also reserved for transmission "non in scriptis sed oretenus"—this history and these experiences confirm one in the belief that there is not a notable difference in the offerings made to the clergy in the two opposed periods. The balance swings toward the clergy of our time in the matter of a constant, dependable salary. The annual, financial report of a parish opens on the side of expenditures with the item of salary, and if the word "deficit" appears at the end of the report, it does not work back far enough to affect the salary substantially. This is no reflection on the pastor or the practice. It is adverted to only to certify the reception by the clergy of a constant salary in the comparison that has been made.

We may proceed, then, in the conviction that the average secular priest in the country is adequately recompensed in order to satisfy the demands that are made upon him for a living that conforms to the spirit of his calling, or, in language that is more familiar and technical, for a living that is decent and congruous. To the specific allowance, or salary, that is supplied from the parish funds must be connected the items of a residence, light, fuel, water, and sundries of small amount and import. The old worry that arose over one's inability to

purchase the ordinary creature comforts no longer exists. This " perturbatio mentis " has vanished, and in its stead there is sometimes an anxiety as to whether the old four-cylinder motor should not be supplanted by a six, or a V-type eight, so that Father will not squander so much time in going to his missions once a month, or in being prompt at the bedside of the sick and dying. The writer confesses that he is somewhat facetious in the above sentence, but in spite of that it is more than probable that there will be unanimity on the point that poverty is not robbing us of our vitality and efficiency in these days that are fairly prosperous and propitious. For the fear that the above may be interpreted badly and the reader rush to the conclusion that the secular clergy in the United States no longer envy the ancient king who could turn mud into gold, it must be kept in mind that the contention does not run beyond the sufficiency of the income to warrant a decent and congruous living. The charge that extravagance is possible under the income is not made or insinuated. There may be exceptions where the bounds of a decent and congruous living are exceeded, and where, along with the appearance of luxury, its substance may also be found. Luxury, however, has not become the badge of the secular priest—at least not in this section of the country. This is so obviously true that the writer has scanned the horizon, with much watchfulness and frequency, for the appearance of a commentary on the new Code that would inform us, not only as to a law therein entitling the pastors to a vacation of two months each year, continued or interrupted, and even to be lengthened at the discretion of the bishop, with no subtraction of time devoted to a retreat, but a commentary that would lead us out of the darkness of mind under which we have been suffering as to how this annual vacation, continuous or interrupted, is to be enjoyed at all, in view of the limitations placed on ecclesiastical incomes in the United States at the present time. It requires no prophetic gift to foretell that the clergy conferences in this country will not, for some decades in the future, be engaged in anything so academic as a debate on which form of vacation the Code favors—one of the continuous variety, or one of the interrupted kind that loses its identity from week to week and fails to persist from its beginning to its ending throughout a period

of two canonical, consecutive months of thirty days each. Tradition has it that when the new Code was issued, a Middle West clergyman asked a Middle West bishop how a vacation according to the plans and specifications of the new Code could be financed under present incomes. The Middle West bishop responded to his Middle West questioner in this wise: "Take a long walk in the early morning, when the air is pure and invigorating, and if you have not found an answer to your difficulty at the end of your promenade, cease to think about it." That gem of advice did not throw much light into the recesses of the puzzle, but it was about as practical as could be given.

Going forward from the adequacy of the allowances in providing fittingly for the present needs, we are confronted with another question, and the main one: Is the allowance large enough in company with the perquisites to take care of the present needs, and at the same time enable a priest to set aside a sum to finance his wants when the infirmities of old age overtake him, or when a long illness strikes him at an earlier period? This is the heart of the problem for the secular priest, and for its unravelling there are no fixed formulas at hand. I am of the opinion that the common answer to this question would be negative—that it would be a difficult thing, verging almost on the impossible, to extract from present incomes a margin to provide with some degree of assurance for financial independence in old age or a continued attack of illness. An income of one thousand dollars a year would afford only an ordinary living at the present level of prices, and even if pre-war prices return and money is not much reduced in its purchasing power, a thousand dollars per annum would not be a fabulous income under the scrutiny of the wildest imagination. To secure an income of those proportions, one must have resources of twenty thousand dollars, with an annual earning power of five per cent. Taxes, losses and other contingencies demand that the amount set aside be larger if the income is to remain unfailingly at one thousand. The priest who can command resources of twenty thousand dollars at the age of sixty or sixty-five is a rare, unusual and unique personage in the northern half of the commonwealth of Indiana; and elsewhere, the presumption is that his number is not legion. The priest who can sustain himself against a long siege of sickness, ac-

companied by an operation or two (and it now seems good form to have at least two), hospital bills, and the equally high cost of convalescence, without incurring debts that are to be liquidated after a return to health, is again an emphatic exception in these parts. Life insurance, payable after death, in some instances raises the value of a clerical estate to the above figure, but the probate courts in the counties of Indiana are not choked with such estates. What then is to be done? Rely on the "solvitur ambulando" method of preparation for the day of need, or Micawber-like, wait for something to turn up? There would not be much prudence in that. Increase the allowances so as to guarantee the saving of twenty thousand dollars at the age of sixty or sixty-five? No group of priests would commend a program of that kind. They would angrily resent it as filching from the priesthood its high and fine dignity and debasing it to the level of a mere commercial avocation.

To arrange for old age, for a period of superannuation (a word that is as familiar to the Protestant minister as the Trinity, because he guards in advance the period of his superannuation by supporting vigorously the societies for that purpose), and to provide against enduring visits of sickness, the conclusion is inevitable that a relief society to which the clergy contribute in money and personal interest is the only method of achieving these ends, and at the same time relieve the recipient of benefits of the odium that rightly or wrongly clings to the issuance of benevolence from the diocese. This conclusion remains an abstraction until it can be shown that a society in the proper sense of the word is practical. It is not practical, of course, if one takes the word to mean an organization that at the outset promises large benefits under easy conditions, on the small payment of an annual membership fee, or one that will succeed automatically after its establishment. If it is stipulated that the benefits, in the early years of its foundation, shall be proportioned to the gradual and definite accumulation of a store of assets, and the annual payment shall be more than nominal, there is hope for the growth and stability of the society. The by-laws should be definite and concise, especially in regard to the applications for benefits. If the annual collection for the infirm priests, or an equivalent collection, or the surplus thereof, could be diverted into the treasury of the

society, the chances of success are enhanced. To model a clerical aid society on an insurance company is impossible and absurd and the attempt explains the failure of many societies. In the average clerical aid society affiliation to the diocese is, under the necessities of the case the main test for membership, and in the insurance company, one's physical fitness. This difference alone makes the construction of the clerical society on the same plans as an insurance company another effort to make bricks without straw. In the matter of the annual collection it is more than improbable that the bishops would accede to the suggestion that it be given to the society entirely under existing legislation on the subject of clerical aid. The Ordinary has an obligation to maintain the secular members of the clergy in his diocese when their condition demands it, apart from their affiliation to the diocesan relief society. Until new legislation is enacted, or present laws are modified, to permit the bishop to mandate every secular to join the diocesan society under pain of being denied relief, it is hard to see how the bishops could turn over the whole collection to the relief society. The disposition of the surplus of the collection, after the canonical obligations of the bishop have been satisfied, depends upon the will of the bishop. Voluntary non-membership in the society is a "rift in the lute" that promises discords and failures. The way things are at the present a secular priest may or may not be a member of the diocesan society in some places, and in others where a statute or a synodical decree has been issued against non-membership, the decree or statute often fails to obtain results because the recalcitrant cleric knows that in an extremity he can fall back upon the bishop or the diocese for maintenance, and his failure to join the diocesan society will be no bar to his relief under a strict interpretation of the law. This not only encourages non-membership, but has the more deadly effect of chilling the enthusiasm of others. These others feel that by paying a certain sum into the society each year they are not better fortified against poverty than the non-member, except in the distinction that lies between charity and justice in the satisfaction of one's needs. No plea is being made here for new laws forcing secular clerics into the society, but it is urged that one who freely remains outside the society ought to be told in advance and in equity that, when the winds

and rains of poverty buffet him about, the dean will not rush so quickly to his side, and that the bishop might be engrossed in other cares. Thus we have a general scheme of a society for clerical relief, a sort of composite and free-hand drawing of the societies in this country. To take the good features of existing societies and combine them into a glorified picture is not leading to a conviction that an individual society in a particular diocese would attain the ends described in the previous paragraphs. On, then, to a living, convincing proof.

There are many successful societies in the United States, and an illustrative list might be given. It is not in a boasting manner, nor in a Cicero "pro domo sua" spirit, that we instance the society in the Diocese of Fort Wayne. It is put forward by way of illustration for the reason that it has, so far as the committee could ascertain, the largest sum of assets of any clerical society, and, after 1 October, 1920, it will be unique in the United States in the payment of seventy-five dollars for total disability, regardless of the temporary or permanent character of the disability. The Roman Catholic Benevolent Association of the Priests of the Diocese of Fort Wayne, Indiana, which is not an essay, but the title of the diocesan society, was organized in 1871. The objects of the Association as defined by its founders, are the maintenance of superannuated and infirm clergymen of the Diocese of Fort Wayne. It is diocesan only in the sense that its membership is confined to the diocesan priesthood. It is managed from within, and has always received the warmest encouragement from the Bishops of the Diocese. Bishop Luers was a charter member, and Bishop Alerding is now arranging to make the future of the society more fruitful and secure. There is no physical test for membership. Ordination, or incardination into the diocese, and the payment of $140.00 in slightly varying sums for twelve years, are the only conditions for membership. An illness of three months was required on a claim for benefits, but if the application was approved, it became retroactive to the first day of illness at the rate of fifty dollars per month for total disability, and a graded amount for lesser degrees. In retirement, a member was given fifty dollars per month. It was implied at least that salary was not to be drawn during the continuance of the full benefits. The by-laws were rather elastic, but a

high regard for the treasury and a fairly close scrutiny of claims by the directors enabled the Association to add each year to its store of assets. Bishop Luers, who presided over the diocese when the Association was founded, ordered that the annual collection for the infirm priests be turned into its treasury. The annual collection hovered around a thousand dollars for forty years. A few bequests of no magnitude were willed the Association. In the 'eighties the treasurer was unfortunate in some of his investments and the Association lost some fifteen thousand dollars. This loss was replaced by some stocks to the value of twelve thousand and, after a period of inactivity, these stocks began to produce and the dividends therefrom were about seven hundred dollars per annum greater than the treasury loss would have yielded at five per cent. In planning the Association the founders could not have taken this unusual item of income into their calculations to assure the future of the society. It does not follow that the Association's uncommon success has been accidental. While no one could have humanly foreseen the acquisition of these fertile stocks, the treasury loss plus a continuation of payments by members beyond twelve years, or an increase in the low yearly rates prevailing at the time, would have offset the unusual earnings of these certificates of stock. The absorbing interest that the officers have taken in the Association's welfare was its main asset. In this connexion it may be observed that the rates for membership were dangerously low. In any prudent calculation a total membership payment of $140.00 in twelve years is strikingly insufficient if the normal expectancies in the matter of income and outgo are closely studied. As in the conditions for membership the Association demands no medical examination for benefits. To members who have retired from parish work the Association has paid regularly fifty dollars per month. One member, who became classic in the annals of the organization for longevity, was on the list of beneficiaries for almost twenty years and drew from the Association about twelve thousand dollars. Another benefited to the extent of nine thousand, and a third, seven thousand six hundred. Members who have received around one thousand are numerous. The value of a diocesan society is surely emphasized by these figures. The average number of priests on the benefit list for the last sixteen years has been

three for full benefits, and the yearly disbursements in the same period for total and partial disability has been in the neighborhood of thirty-two hundred dollars. The assets of the Association are $72,000.00 in well-covered notes to ecclesiastical institutions and high-class securities, mainly first mortgage real-estate certificates on account of their safety and ease in handling. Annual payments will be resumed this year, and will be twenty-five, thirty, and thirty-five dollars for three classes of members. The minimum period of illness for benefits will be two months. The benefits for total disability will be seventy-five dollars monthly. After 1 October, 1920, the Diocese of Fort Wayne will be singular among all the dioceses of the country in possessing a clerical aid society whose allowances for disability go beyond fifty dollars per month. If the committee's investigations can be relied on, the Fort Wayne Association is the richest in well-secured assets, and with the resumption of annual payments by all the members it is not rash to predict that it will have accumulated in the next decade or two a fund amply large enough to guarantee the monthly allowances without any dependence upon membership fees.

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OUR LADY AND THE SACRAMENTS.

THE question is sometimes proposed in theology or by teachers of Christian doctrine, whether Our Blessed Lady was baptized. The answer varies. Those who absolutely deny that the Immaculate Mother of Christ was ever baptized assign the reason that she was free from original sin and adorned with sanctifying grace from the first instant of her conception. Hence she had no need of Baptism, which is intended for the spiritual regeneration of those only who have inherited the stain of sin contracted by our first parents. Those who argue that Our Lady received Baptism cite with more or less assurance the example of obedience to the precepts and practices of the ecclesiastical institutions of their time, which characterized the actions of our Lord and His holy Mother, as shown in the Gospels. The divergent views on the subject suggest the question, "Which of the Sacraments of the New Law did the Immaculate Mother of Christ receive?"

Sacred Scripture and divine Tradition furnish no certain answer. Our knowledge of the subject is limited, for the most part, to conclusions drawn with more or less demonstrative force from the teachings of theology regarding the sanctity of Mary, and the nature and effects of the Sacraments. There are, it is true, a few traditions which purport to throw light on the matter, but the value of these is very questionable. Some of the older theologians, as Suarez and de Vega, and, among modern authors, Lépicier, Herrmann, Terrien, Pesch, and Oswald, have considered the matter of sufficient importance to give it a place in their theological writings, and their opinions furnish us with arguments of at least extrinsic probability.

The plenitude of grace possessed by the Blessed Virgin was very different from that of her Divine Son. From the first moment of His mortal life, the human soul of Jesus Christ, on account of its hypostatic union with the Word, was endowed with the highest degree of sanctifying grace that the ordinary power of God can bestow. For this reason, and also because from the beginning He possessed the Beatific Vision, our Divine Saviour was capable of no increase in sanctity. The progress referred to in Luke 2:52 was merely an external manifestation of spiritual growth. But the sanctifying grace of Mary was capable of increase, and she did, in fact, advance in supernatural perfection and beauty from the first rational act of her life until the last moment of her earthly exile. Her fulness of grace, proclaimed by the Angel Gabriel, was only relative. Moreover, she did not, habitually at least, enjoy the Beatific Vision. Hence every deliberate action that Mary performed, vivified as it was by the most sublime charity and prompted by actual grace, enhanced her abundant store of supernatural merit. Besides this mode of growth in holiness —*ex opere operantis*, as it is called—some theologians teach that on certain extraordinary occasions (e. g. the Incarnation) Mary was the recipient of special outpourings of divine grace, transcending in degree the merits of her dispositions. But, in addition to these two means of sanctification, it was fitting that Mary, who passed the last years of her life under the New Law, should partake also of those copious sources of grace, the Sacraments instituted by Mary's Divine Son in order to bestow supernatural blessings *ex opere operato* upon the souls of men.

Did then the Blessed Virgin receive the Sacrament of Baptism? Oswald [1] answers in the negative; but the affirmative is held by Suarez,[2] de Vega,[3] Lépicier,[4] Terrien [5] and others. And in fact, examining the question on intrinsic grounds, we find very little reason for the negative side. We may even go further and assert that she was bound to receive this Sacrament by the universal law of Christ: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." [6] The fact that Mary was never defiled by either original or actual sin offers no very cogent argument for the opposite opinion. For, among the proper effects of Baptism are comprised some which Mary was capable of receiving—the increase of grace, incorporation in the Church, and the capacity to receive other Sacraments validly. A somewhat analogous case is that of those Jews who were converted to Christianity on the first Pentecost. They had been cleansed from original sin under the Old Law (doubtless some of them were in the state of grace), yet they were obliged to receive Christian Baptism. Of course, Christ, the Supreme Lawgiver of the New Testament, could have dispensed His Mother from this obligation; yet we have no convincing reason to believe that He did so. If it was not derogatory to His dignity to receive Circumcision and the Baptism of St. John, surely it was not unbecoming that His Mother should receive the Baptism of grace, for which Circumcision and St. John's Baptism were merely a preparation.

Whether Mary received Baptism from Christ Himself or from one of the Apostles, is a matter of conjecture. Suarez and de Vega in the passages cited above mention a tradition that our Lord with His own hands baptized His Mother and St. Peter. Suarez tries to reconcile this with another tradition that only the Prince of the Apostles received Baptism from Christ Himself. Since, however, the antiquity and accuracy of these traditions are very doubtful, they afford no definite information on the subject.

[1] *Sacramentenlehre,* Part II, Chap. 4.
[2] *De myst. vitae Christi,* Quaes. 37, Art. 4, Disp. 18.
[3] *Theol. Mariana,* Vol. II, Cap. 20.
[4] *De B. V. M.,* Par. II, Cap. I, Art. 5.
[5] *La Mère de Dieu,* Livre VII, Chap. III.
[6] John 3:5.

In connexion with Baptism, it may be interesting to state that Mary probably received in infancy the *remedium naturae,* the means which the Old Law provided for the cleansing of the souls of females from original sin, just as circumcision effected the sanctification of males. As John the Baptist, although justified before birth, and Christ the spotless Lamb of God, were circumcised, so Mary, although preserved from original sin, very likely received the corresponding *remedium naturae,* which produced in her an increase in grace. Even if Joachim and Ann were supernaturally enlightened regarding the singular privilege of the Immaculate Conception bestowed upon their daughter, they would nevertheless observe the prescriptions of the Jewish Law in the same spirit of humility and obedience which Mary herself manifested later on by submitting to the law of Purification from which her virginal maternity excused her.

Few will hesitate to admit that Mary received the adorable Sacrament of the Holy Eucharist. If the fervor of the early Christians inspired them to partake of this Heavenly Food every day,[7] surely she from whose immaculate flesh the body of the Word Incarnate was fashioned, would ardently yearn to participate in this Sacred Banquet. Christian art is wont to portray the Beloved Disciple administering Holy Communion to Mary, thus fulfilling in the most sublime manner the sacred duty entrusted to him on Mount Calvary. If the fruits of one Communion worthily received are so abundant, what incomparable treasures of grace must not the soul of Mary have derived from her frequent reception of the Sacrament of Love! Lépicier[8] ventures the opinion that Mary received her First Communion from the hands of her Divine Son on the very night when He instituted the Holy Eucharist.

The Acts of the Apostles furnish a very probable argument that Mary received Confirmation. To be more exact, she, like the disciples, received the effects of Confirmation in an extraordinary manner, without the application of the ordinary matter and form. On that first Pentecost, when Mary and the dis-

[7] Acts 2:46.

[8] *De B. V. M.* Pars II, Cap. I, Art. 5.

ciples were assembled in the upper room at Jerusalem, the Holy Ghost descended upon them in the form of fiery tongues, enriching them with the plenteous outpouring of His sevenfold gifts. This visible mission of the Holy Spirit is rightly considered the Confirmation of Mary and the disciples, for in its general features it bore a striking analogy to the Sacraments of the New Law. It was a visible sign, effected by Christ, for the production of supernatural grace. Moreover, the proper effects of the Sacrament of Confirmation were produced in the souls of those who were favored by this extraordinary visitation of the Paraclete. Even the indelible character of Confirmation was given on this occasion. Such, at least, is the teaching of Suarez,[9] who says that Mary received the character, the grace, and the abundance of the Holy Ghost, which are the effects of this Sacrament. St. Thomas favors this opinion by stating[10] that the Apostles received the *res Sacramenti sine Sacramento*; and the decree of the Council of Florence for the Armenians adds weight to this view by comparing the effects of the Sacrament of Confirmation to those wrought in the souls of the Apostles by the descent of the Holy Ghost.

There are good reasons, therefore, for believing that the Blessed Virgin received at least three of the Sacraments of the New Law—Baptism, Holy Eucharist, and Confirmation (in the sense explained above). Of the remaining four, there are two—Penance and Holy Orders—which she certainly did not and could not receive. An essential requisite for the valid reception of Penance is the confession of sin committed after Baptism; and the immaculate purity of Mary's soul was never tarnished by the slightest trace of actual sin. She was incapable of receiving Holy Orders, because this Sacrament can be conferred validly only on a person of the male sex.

There is ample room for discussion regarding the question whether Mary could (and consequently, in all probability, did) receive Extreme Unction. The answers given by different theologians depend largely on their attitude toward another disputed point—what is the principal effect of this Sacrament. Those who regard Extreme Unction as primarily intended

[9] *De myst. vitae Christi*, Qu. 37, Art. 4, Disp. 18.
[10] Pars III, Qu. 72, Art. 2.

for the remission of sin, or the remains of sin, logically conclude that Our Blessed Lady was as incapable of receiving this Sacrament as she was incapable of receiving the Sacrament of Penance. If, however, we accept the view, so ably championed by Fr. Kern, S.J.,[11] that the purpose of Extreme Unction is to provide the soul with perfect spiritual health and procure its immediate entrance into glory (unless the restoration of bodily health be more expedient), we shall have good reason to believe that the Immaculate Mother of God at the close of her mortal life received the soothing Sacrament of the dying. According to Fr. Kern [12] the *primary* effect of Extreme Unction, by which this spiritual health is produced, is the strengthening of the soul of the sick person, and, although in the case of earth's ordinary children this effect is usually accompanied by the undoing of the ravages wrought in the soul by sin, it is not necessarily so, and provided the person is capable of the primary effect, the Sacrament can be validly received. In the light of this opinion, it seems in no wise repugnant to Mary's sinlessness and plenitude of grace to hold that she could receive this Sacrament, deriving from it a spiritual vigor, (not that she was in danger of sin in that last hour as ordinary Christians are) to elevate her to the final degree of supernatural grace destined for her by Almighty God, and thus prepare her beautiful soul to meet her Divine Son in His eternal kingdom.

This opinion is not without its difficulties. The form of Extreme Unction, "Indulgeat tibi Dominus *quidquid deliquisti*," at first sight seems to offer a serious objection. A sacrament cannot be validly administered unless the form is verified; and how could the form *quidquid deliquisti* be verified when applied to her who was sinless? It may be answered that some of the ancient forms of Extreme Unction differ widely from that used by the Latin Church at the present day. Some, for example, make no mention of sin, but refer only to the healing or strengthening effect of this Sacrament.[13] If we presume that Extreme Unction was administered to Mary under one of these forms, the difficulty vanishes. However,

[11] *De Extrema Unctione*, p. 82 sq.
[12] Ibid., p. 227.
[13] Kern, p. 240.

prescinding from this historical explanation of the difficulty, the objection may be answered directly by interpreting the meaning of *quidquid deliquisti*. Suarez [14] paraphrases the form in a conditional sense, thus: "May God give thee grace which of itself is sufficient to remit all guilt, *if any such be present*, and strengthen thee against the remains of sin, *if it be necessary*." If we accept this explanation, we can see how Mary, although free from sin and the remains of sin, could validly receive Extreme Unction, and derive therefrom graces which, while in themselves capable of healing spiritual infirmities, would produce in her immaculate soul a different effect, namely an increase of supernatural merit.

Another objection to Mary's receiving Extreme Unction is based on the common teaching of theologians that she, like her Divine Son, was immune from sickness. How then could she be a *subjectum capax* of this Sacrament, which can be validly conferred only on those who are in probable danger of death from sickness or a wound which is actually afflicting them? The reply may be given that the term *sickness*, when set down as a necessary condition for the reception of Extreme Unction, is used in a wider sense than when considered as derogatory to the exalted dignity of Mary. We attribute to the Mother of God immunity from every malady that would tend to corrupt or injure her virginal body, which was the dwelling place of the Word Incarnate. But when referring to sickness as a necessary condition for the valid reception of Extreme Unction, we include also any cause, acting upon the human body, either from within or from without, which will probably produce death. Thus, for example, the debility resulting from old age, although not a sickness in the first sense, may render a person capable of receiving Extreme Unction. Now, if we hold with Suarez [15] that Our Blessed Lady died of an intense love for God which gradually diminished her bodily strength until her soul took its flight, we can regard this decrease of vigor as a sufficient condition for the reception of Extreme Unction.

It is very improbable that Mary received the Sacrament of Matrimony. Her marriage with St. Joseph was the sacred

[14] Disp. 42, sec. 2, no. 10.

[15] *De myst. vitae Christi*, Qu. 38, Art. 4, Disp. 21.

but non-sacramental matrimonial contract of the Old Law. Since the elevation of Matrimony to the dignity of a sacrament did not take place until some time in Christ's public life, or perhaps even not until after the Resurrection, while, according to the common tradition, St. Joseph died before Christ's ministry began, we have a well nigh convincing argument that Mary did not receive this Sacrament. Even if St. Joseph arose from the dead on Easter Sunday, and remained on earth until the Ascension of Christ, the case would not be changed, for the marital bond is severed by death. If however St. Joseph actually survived the institution of Matrimony, and was baptized, then it is very likely that the marital union of Mary and Joseph became *ipso facto* a sacrament, even without the renewal of consent, just as to-day a legal marriage, i. e. contracted by two unbaptized persons, very probably becomes a sacramental union as soon as both receive Baptism.

To sum up. It is very probable that Mary received at least three Sacraments of the New Law—Baptism, Holy Eucharist, and (in its effects) Confirmation. Penance and Holy Orders she surely did not receive. It is at least probable that she received Extreme Unction, but it is very improbable that she received the Sacrament of Matrimony.

The fact that Our Immaculate Mother received some of the Sacraments will serve to increase our appreciation of these wondrous gifts of our Redeemer. Even she who surpassed in sanctity the highest choirs of angels derived an increase of grace and merit from the use of those material signs which bestow upon us the salutary effects of Christ's Precious Blood. The realization of this will surely inspire us with a love for the Sacraments and the determination to make use of them in such a way that we, like Mary, shall partake abundantly of their precious fruits.

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A METHOD OF MISSION SUPPORT.

TEN million dollars a year for missions! This is the goal which the American Board of Catholic Missions has set itself at the beginning. As compared with our past achievements in this direction the sum seems large, but the real fault to be found with the Board's expectation is that it is entirely too small, one might almost say meagre. We have, at a conervative estimate, 20,000,000 Catholics in the United States, and our Board is content to ask fifty cents a year each for Church extension in all its phases. Obviously they either do not intend to carry out a program which is worthy of so great and so influential a body as we are, or else they fear lack of adequate coöperation and have consequently been timid about asking a really worth-while sum. The former alternative is unthinkable, for both the Board itself and its advisory committee are wide awake and know what is to be done. Why should they be so fearful of support?

Neither our clergy nor our laity are really well informed as to missions and missionary needs, otherwise they would be more missionary-minded than they are. And it is necessary to convert the clergy to the missionary viewpoint before we can bring the matter to the laity, for they look to the clergy for leadership and are even now awaiting it. The Catholic Students' Mission Crusade is helping by educating our students in this direction and the contributions of its members now exceed two dollars per capita for missionary purposes.

Our people are anxious to give to the support of missionary work and do give most generously when they know anything about it. The writer can testify to that from personal experience. In his earlier days in the Catholic Church it was his pleasant task to present the cause of "home missions" to Catholic audiences. He found no trouble in securing the cordial approval of the bishops in whose dioceses he worked. They all gave him most cordial letters to their clergy commending his mission. Where he was able to secure the cooperation of the parish priest he found that the people responded readily and generously. In but one parish out of the scores that he visited did he meet with absolute failure to secure immediate contributions to the cause, and many of those

whom he first interested are still making regular contributions to it. But the difficulty was in securing a hearing, in being allowed to address the people—in short, in winning the approval of the priests. Many, indeed, had the vision and welcomed outside assistance in bringing before their people the great work in which they had themselves an abiding interest; others gave permission for the lectures, announced them and were present at them, lending their moral support, but had little hope that any good would result. They were generally astonished at the readiness with which their people responded to the appeal presented to them. But there was also a third class (fortunately small), who seemingly could not think outside the confines of their own parishes, and who opposed any and every effort to learn themselves or to let their people know that there was anything beyond in which they should be interested. Such an attitude, of course, belies the very name of Catholic and is so utterly unsocial that it is difficult to see how it can have obtained credence in a body so devoted to social welfare as the Church has been from its very beginning. It only goes to show the faultiness of the human vehicle through which she must carry out her plans; it helps to explain why the Board of Missions is content to ask ten million dollars from twenty million Catholics, while the plans of the "Federal Council of Churches," representing a united constituency of only about 21,000,000, is planning to raise the stupendous sum of $1,300,000,000.

This paper offers no method of converting the clergy. It purposes to deal with the best means which a priest who sees the need for adequate missionary support may use to bring the matter to the attention of his congregation and to carry out a system of accomplishing this end. The writer has already pointed out, in THE ECCLESIASTICAL REVIEW for February, the need of a Priests' Missionary Union to serve as a stimulating force and to furnish the necessary organization for welding the clerical body together. Plans for such a Union have already been formulated and it will soon be an accomplished fact; but it is not expected and cannot be expected to be the mainstay of missionary support. This must come from the laity, and to make it worth anything we must have all our people interested.

In the Catholic system the clergy are the recognized leaders, as they should be; but we have sometimes left so much to them that there is danger of a sort of clerical monopoly which is destructive of any proper advance. It is much easier for a layman to urge upon his fellow-laymen the duty of church support than it is for the pastor to be calling attention to the fact that both the precepts of the Church and common charity demand that he receive a living. The same thing is true of missionary giving, for both go hand in hand. I would urge, therefore, the use of laymen in this connexion. We must have a plan and the clergy must be fully conversant with it and should be the power back of it; but the laymen should carry it out.

The plan is this. Let due preparation be made by means of sermons and addresses on the subject of missions—not harangues for money, but discourses full of missionary spirit and inspired by missionary zeal, discourses which make their appeal to the Catholic instinct of the people and which will create in them the desire to share the blessings of their religion with others less fortunate than themselves. At first, little or nothing should be said about money; this can come later and in its proper place. In the meantime let the pastor, together with some of his most trustworthy and most intelligent laymen, work out a comprehensive budget for parochial expenses and an estimate of what the parish ought to do for missions and extra-parochial charities, making in a business-like way their plans for the ensuing year. By the time the last of the preparatory discourses has been delivered, this budget should have been so thoroughly planned and put into shape that it is practically perfect.

During this same period too the pastor should gather together his laymen and they should have been drilled in the matter of presenting both parochial and missionary needs to the people. This is what the world calls "salesmanship" and most business men are well acquainted with it. It has been found useful to hold a dinner or smoker or some similar gathering in order to get the men well acquainted with one another and to give them a chance to discuss informally all the aspects of the work which they are undertaking. They should be carefully schooled in presenting the arguments for their cause and

in meeting the objections that will be urged against it. These fall into but two main classes—" don't believe in missions " and " can't afford to give ". The first should have been already practically forestalled by the preparatory sermons, and the fact that the " drive " will be one for parish expenses as well as for missions gives an entrance that cannot be denied. The second objection is offset by starting in with asking for a cent a week: the contributor will generally end by giving much more.

Sunday has been found to be the best day for making this " every member canvass "; and after all preparations have been completed the announcement is made that on that day a team will visit each household to solicit a pledge for parish support for the ensuing year and also one for the support of missions. Everyone is asked to remain at home until the canvassers have seen them. The rest of the plan consists in the teams going forth and doing their work. These teams consist of two men each and the automobile has made it possible to complete the canvassing of even widely scattered parishes in a single day. The teams all meet in the evening and check up on the results. They are usually astonishing. Pledges for parochial support usually increase anywhere from seventy-five per cent up, while missionary giving increases all the way from three hundred to ten hundred per cent. And every man who has served on one of the teams has been given an outlook on religion which is worth more than any increased pledge that he might give. He can henceforth never be indifferent to the needs of the Church at home or abroad.

Someone will say, How are we going to keep the people from forgetting these pledges and from falling off in their giving after the first enthusiasm has worn off? This is done by means of a mere mechanical device called the " duplex envelope ". This is an envelope divided into two compartments—one for parish support, and the other for extra-parochial offerings. These are so arranged that they can be torn apart, in order that separate accounts can be kept for each. The envelopes are bought in packages dated for each Sunday in the year and each numbered (which number is recorded against the giver's name in the treasurer's book). If desirable, extra envelopes for the holidays of obligation can be purchased and inserted in their proper place when the order is given.

The supply of envelopes should be on hand when the canvass is made and a package left for each person making a pledge, the number being recorded by the team. Every member of every family can be reached, even the children, and a special small envelope of contrasting color is made for them. The little ones take to the plan wonderfully and even penny-a-week contributions soon mount up.

Different persons should keep the separate accounts. This will lessen the temptation to "borrow" from one account for the benefit of the other—a process which almost inevitably results in robbing the missions, for no one ever heard of "borrowing" parish funds to give to the missions! It is well if printed quarterly statements of both accounts are sent to each contributor, not only to the delinquent but to all, so they may know exactly how they stand. This has a good psychological effect and stimulates regularity of giving. It is understood when the pledge is given that, while it normally holds for a year, should anyone find himself really unable to continue the amount, he is free to reduce it by simply saying so, and nothing will be said about it. In like manner no objections will be offered to his increasing the amount if prosperity comes to him.

The advantages of this scheme are numerous. To mention a few. First, it does away with the constant harangues about money which disgrace so many of our parishes, and take up time which the people are really entitled to have used in preaching the Gospel to them. Secondly, it does away with the taking up of special collections, which are at best a nuisance and which, because they tend to decrease parish income, are usually given but grudging support by both pastor and people. Thirdly, it gives system to the matter of church support and places it among the worth-while things. And fourthly, but by no means least important, it gives something very real and very vital for the laity to do in a sphere that ought to be pre-eminently theirs.

This is no new and untried scheme. It is almost universal in the Episcopal Church and in many other non-Catholic bodies, while not a few Catholic parishes have already adopted it in whole or in part. When it was first suggested, there was much opposition to it and some refused to try it. The Epis-

copalian Board of Missions had such faith in it that they offered to furnish the envelopes free for one year to any parish that would give it a fair trial and carry it out in its entirety. The results generally converted the most obdurate. The writer has used it under widely different conditions and can testify to its workability. If the Catholic Church in this country would as a whole, adopt it and become filled with the missionary spirit which it generates, we would be raising not a paltry ten million dollars but a hundred million for missions. Then could we make some impression on the neo-paganism with its debasing characteristics which threatens our own land, and do our share, so long neglected, in bringing the whole world to the knowledge of our Lord and of His Church.

FLOYD KEELER,
Field Secretary, Catholic Students' Mission Crusade.

PROPERTY RIGHTS OF PARISH PRIESTS.

A PARISH priest has a double personality. He is a physical person and when he became a parish priest he retained the rights and duties of other physical persons in as far as they are compatible with his office as a parish priest. Among other rights he retained the natural right of owning property. He may be the owner of lands and houses, and he may have large sums of money invested or safely deposited with his banker. The fact that he is now a parish priest does not prevent him from adding to his wealth. He may succeed to the wealth of relatives by inheritance; he may accept bequests, gifts and presents; he may earn money by writing for the press. The stipends which are offered him for Mass are his own property by the immemorial custom of the Church, and the new Code of Canon Law forbids the bishop to levy any tax on manual or funded Masses (Can. 1506). He has, moreover, a right to decent support from the income of his parish, even if he has money of his own (Can. 1473). He is not bound to serve in the army of the Church at his own expense; and if he chooses to live frugally and save something out of what he might without blame have spent on his decent maintenance, his savings in this way become his personal property. The parish

priest may dispose of his personal property just as he pleases, provided that he acts honestly. Of course he must pay his debts; but when he has done that, he may do what he likes with his own.

A parish priest has also a moral personality by virtue of his office; it is his duty to represent his parish and to act as the guardian and administrator of its property. The new Code is very explicit concerning the right of the Church to own property.

> The Catholic Church and the Apostolic See have an inborn right freely and independently of the civil authority to acquire, retain, and administer temporal goods for the attainment of the ends proper to themselves. (Can. 1495.)

This is true not only of the universal Church but also of particular churches, as the second section of the same Canon lays down.

> Individual churches and other moral persons which have been made juridical persons by ecclesiastical authority have the right according to the sacred canons of acquiring, retaining, and administering temporal goods.
>
> The Church also has the right, [we read in Can. 1496] independently of the civil power, of exacting from the faithful what is necessary for divine worship, for the decent support of the clergy and other ministers, and for other purposes proper to itself.

Besides having the right to levy contributions on the faithful, the Church can acquire property like other persons, physical and moral, by all just means whether of natural or positive law, as is laid down in Canon 1499. The same Canon tells us who the immediate owner of church property is. It is not the Pope, although the Holy See has the supreme authority of administration over it; but the owner of church property is that moral person which lawfully acquired it. The Catholic parish, then, is the owner of the church property which it has lawfully acquired in the past or which may be given to it in the future. Nowadays the Catholic parish is seldom the owner of broad acres or of real estate to any considerable extent. Still it is usually the owner of the parish church, of the presbytery, of the Catholic or parish schools, and often even of the ground

on which they are built. It is not uncommon for the parish to own a farm or two, or a house or two besides the church buildings. But most of the parish property will usually consist of the offerings of the faithful. The general principle is that according to ecclesiastical law and the intention of the donors all offerings made by the faithful for church purposes and not for the personal benefit of the parish priest are church property. We may mention especially collections made at the offertory, bench or pew rents, collections at special sermons like school sermons, outdoor collections, whist-drives, concerts, to which Dr. Smith adds picnics and excursions in the United States.[1] Of all such parish property the parish priest is the administrator by ecclesiastical law, unless some modification of this plan has been sanctioned by competent authority. Canon 1182 of the new Code bears on this point.

§ 1. While what is prescribed in Canons 1519-1528 must be faithfully observed, the administration of property which is destined for the repair and decoration of a church and for the maintenance of divine worship in the same, unless otherwise determined by special title or lawful custom, belongs to the bishop and his chapter, if there is question of the cathedral church; to the chapter of a collegiate church, if there is question of a collegiate church; to the rector, if there is question of another church.

§ 2. The parish priest or the missionary also administers the offerings made for the benefit of a parish or mission, or of a church situated within the limits of a parish or mission, unless there is question of a church which has an administration of its own distinct from the administration of the parish or mission, or unless a special law or legitimate custom determine otherwise.

§ 3. The parish priest, missionary or rector of a secular church, whether he be a secular or religious, ought to administer these offerings in accordance with the sacred canons and render an account of them to the Ordinary of the place in accordance with Canon 1525.

In canons 1519-1528 referred to above, rules are given for the guidance of the administrator of church property in the discharge of his office. The parish priest is subject to them, but we need not give them here. It will be sufficient to call attention to what is prescribed in Canon 1523, 4°: "With the

[1] *Compendium jur. can.*, n. 972.

consent of the Ordinary the administrator ought to invest for the benefit of his church any money belonging to the church which remains over after expenses have been defrayed, and which can be invested profitably."

A parish constitutes the parish priest's benefice, which is thus defined in Canon 1409.

> An ecclesiastical benefice is a juridical entity, constituted or erected *in perpetuum* by competent ecclesiastical authority, consisting of a sacred office and of the right to receive the income from the dowry annexed to the office.

According to Canon 1410 the dowry of a benefice consists of either goods the ownership of which lies with the juridical entity itself, or fixed payments due from some family or moral person, or fixed and voluntary offerings of the faithful which belong to the rector of the benefice, or stole fees, as they are called, within the limits of the diocesan tax or of lawful custom, or choral distributions, with the exception of a third part of them if all the income of the benefice consists of choral distributions.

Canon 1473 has already been referred to above. It provides that, although a beneficiary may have other property which does not come from his benefice, he may freely use and enjoy the fruits of his benefice which are necessary for his decent support, but he is under the obligation of spending what is over and above on the poor or on pious causes.

A rather delicate question emerges from the careful consideration of these Canons. According to Canon 1410 stole fees may constitute the dowry of a benefice. If they do, they are ecclesiastical property which the beneficiary has a right to use for his decent support and maintenance, but he must give to the poor or to pious causes anything that remains over and above what he requires for his personal support. This is the opinion of Canon Bargilliat in his recently issued book, *Droits et Devoirs des Curés* (p. 398).

> Aux termes du Canon 1410, tout ce que le Droit appelle *jus stolae*, c'est-à-dire, ce qui revient au curé en raison de son titre curial, est considéré comme revenu du bénéfice, et rentre par conséquent dans les biens dont le superflu ne doit pas être laissé aux héritiers, mais

doit être employé au soulagement des pauvres ou à l'entretien des œuvres pies.

On the other hand, by common law before the issue of the new Code stole fees belonged to the parish priest. The Sacred Penitentiary on 9 August, 1824, replied in answer to a question that the offerings of the faithful were not to be regarded as the fruits of a parish priest's benefice. In the Second Council of Westminster among the rules concerning ecclesiastical property occurs the following: "The proceeds derived from [stole fees] should be ordinarily considered to belong to the priests; though they are distributed in different ways in different places. That distribution seems to be the best which is most conducive to alleviate the burdens of the mission." Of the United States Dr. Smith writes: "Bishops in this country are exhorted to establish with the advice of their priests an equitable way of apportioning these offerings among the priests residing in the same house, taking into consideration the chief claim as well as the graver duties of the pastor." [2]

Is this latter view, that stole fees are the perquisites of the parish priest, to be shared or not by him with his assistant priests according to custom and diocesan regulations, rendered obsolete by the new Code of Canon Law? I think not. On the contrary, Canon 463 seems to confirm it. That Canon is as follows:

§ 1. The parish priest has a right to the dues (*praestationes*) which either approved custom or lawful taxation in accordance with Canon 1507, § 1, gives him.

§ 2. One who exacts more is bound to make restitution.

§ 3. Although a parish duty may have been fulfilled by another, nevertheless the dues belong to the parish priest unless it is certain that the intention of the donors was different concerning the sum which exceeds the tax.

§ 4. Let the parish priest not refuse free ministrations to those who cannot pay.

It is clear from the context of this Canon that it refers especially to stole fees. This is also plain from Canon 1507 § 1, which is quoted in the first section. There it is prescribed

[2] *Elements of Ecclesiastical Law*, I, n. 606.

that the amount of the taxes to be paid on occasion of the ministration of the Sacraments and Sacramentals must be fixed by the provincial synod, or by a meeting of the bishops for the whole province, with the previous approbation of the Holy See.

Canon 463 then lays down the general rule with regard to the disposal of stole fees. It assigns them to the parish priest, but leaves details to be determined by custom or by lawful authority.

Canon 1410, quoted above, does not contradict this provision. It supposes that as a rule the dowry of a benefice will be provided from other sources; but if there are no other sources or not sufficient for the decent support of the parish priest, then this may be supplied from the stole fees which ordinarily are the perquisites of the parish priest.

T. SLATER, S.J.

Liverpool, England.

Analecta.

SACRA CONGREGATIO DE RELIGIOSIS.

Dubium.

S. Congregationi de Religiosis propositum fuit sequens dubium circa declarationem quoad Decretum *Inter reliquas*, datam sub die 15 iulii 1919, videlicet:

" Utrum in Congregationibus seu Institutis Religiosis, in quibus ex Constitutionum praescripto post Novitiatum vota annualia emittuntur, Alumni servitio militari adstricti, absoluto Novitiatu, admitti valeant ad professiones annuales ".

S. Congregatio, re mature perpensa, respondendum censuit:

" *Affirmative:* ita tamen ut vota annualia cessent si Religiosi ad servitium militare vocentur, et eo die quo militiae effective adscripti et disciplinae militari subiecti evadant ".

Facta autem de his relatione Ssmo D. N. Benedicto Pp. XV, in audientia diei 30 novembris 1919, ab infrascripto Secretario, Sanctitas Sua eamdem resolutionem approbare dignata est et publici iuris fieri mandavit.

✠ Maurus M. Serafini, O.S.B., *Secretarius.*

L. * S.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

Epistola ad Universos Sacrorum Antistites de Stipe colligenda pro Nigritis in Africa.

Illme ac Revme Domine,

Summus Pontifex Leo XIII, gloriosae recordationis, nigritarum in Africa miseratus aerumnas, qui, in servitutem abducti, supremam animi atque corporis patiebantur iacturam, per encyclicas Litteras, ad universos sacrorum Antistites catholici orbis die 20 novembris 1890 datas, eorum caritati summopere commendavit opus a Se susceptum pro nigritarum in Africa tuenda libertate, iisque ab ethnica superstitione eruendis. Qua super re provide constituit ut, *quotannis, qua die in quibusque locis Epiphaniae Domini celebrantur mysteria, in subsidium memorati operis pecunia stipis instar corrogetur.*

Non defuit Summi Pontificis desiderio pia fidelium voluntas, eleemosynisque ad id collectis non mediocriter sacrae Missiones in Africa recreatae sunt. Verum, labente annorum decursu, evenit ut apud nonnullas dioeceses excidisse videatur pontificii mandati memoria aut languidiori studio iussa serventur, dum, e contra, aliis multis in locis, adnitente Episcoporum zelo, inducta praxis, etiam flagrante bello, stetit hactenus ac viguit.

Quapropter haec S. Congregatio, cui dicti operis demandata est cura, opportunum censuit per praesentes litteras apud universos Praesules enixe instare ut velint, in propria quisque dioecesi, sacro Epiphaniae die, iuxta pontificia praescripta, pecuniam pro Africae nigritis in singulis ecclesiis et sacellis colligendam curare, iis additis hortamentis, quibus fidelium studia ad tam nobile opus excitentur.

Qua quidem occasione commemorandum etiam venit, eiusdem Pontificis iussu constitutum esse ut *pecunia, praedicta die collecta in ecclesiis et sacellis, . . . Romam mittatur ad Sacrum Consilium christiano nomini propagando,* cuius munus est eam pecuniam inter singulas Missiones aequa proportione partiendi.

Itaque, sine speciali Apostolicae Sedis dispensatione, non ad particulares quaslibet pro redimendis captivis constitutas Societates, sed ad hanc ipsam Sacram Congregationem Fidei Propagandae corrogata, festo die Epiphaniae, ad id operis pecunia mittenda est.

Porro, cum tot ac tantis, praesertim post immane bellum, sacrarum Missionum necessitatibus consulere oporteat, non dubito quin Amplitudo Tua, quod ad dioecesim sibi commissam spectat, suas partes libenti animo expleat.

Interim Deum ex corde precor ut Te diu sospitem reddat.

Romae, ex aedibus S. Congregationis de Propaganda Fide, die 29 septembris 1919.

Addictissimus

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

C. Laurenti, *Secretarius.*

PONTIFICAL APPOINTMENTS.

1 July, 1919: Monsignors James Savage and Ernest Van Dyke, of the Diocese of Detroit, made Domestic Prelates.

5 July: Monsignor Morgan Joseph P. Dempsey, of the Diocese of Detroit, made Domestic Prelate.

19 January, 1920: Mr. Francis A. Wellesley, of the Diocese of Southwark, made Commander of the Order of St. Gregory the Great (civil class).

29 January: Mr. John K. Barrett, of the Archdiocese of Winnipeg, made Knight of the Order of St. Gregory the Great (civil class).

30 January: Monsignor John J. Blair, of the Archdiocese of Winnipeg, made Domestic Prelate.

3 February: Monsignor Patrick C. Hayden, of the Diocese of Natchez, made Domestic Prelate.

7 February: Monsignor Boleslaus Puchalski, of the Diocese of Brooklyn, made Privy Chamberlain, supernumerary.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION FOR RELIGIOUS solves a doubt concerning the taking of annual vows by religious conscripted for military service.

S. CONGREGATION OF PROPAGATION OF FAITH addresses a letter to the bishops about the collection for negroes in Africa.

ROMAN CURIA announces officially some recent pontifical appointments.

THE LITURGICAL CHANT MOVEMENT IN THE UNITED STATES.

To those of us who have shared the eager desire for a renewal of the ancient glory of the Sanctuary to which the late Sovereign Pontiff, Pius X, gave official expression in his ordinances regarding the restoration of the liturgical chant, the announcement of a great International Gregorian Congress, in the city of New York, is the herald of a new and assured hope. The first three days of June will present the unique spectacle of the solemn services of Mass, Vespers and Complin, being chanted by a congregation of five thousand, in St. Patrick's Cathedral. The first day is to be given to the children, whose trained voices will combine to render the Ordinary of the liturgy; on the other days adult singers will chant the invariable parts, as an object lesson of what the "ecclesia sanctorum laudes Domini cantans" is meant to do everywhere throughout the land where zeal is adequate to the offer of coöperation.

Whilst the Congress convenes under the auspices of the Pontifical Institute of Sacred Music, in New York, the principal direction has been entrusted to the great champion of Gregorian restoration, Dom Mocquereau. To those who have followed the struggles and achievements of the last quarter of a century in the history of sacred music, Dom Mocquereau's name is synonymous with the best traditions of the Benedictine school; and that school traces its origin back to the very days

of Pope Gregory the Great, *divino in carmine pollens*, who, himself a son of St. Benedict, taught his monks the divine harmony of the pastoral ministry.

The forthcoming Congress is but a token of the work done by zealous American Catholics. It directs attention to what might otherwise escape those who earnestly seek to coöperate in every movement that makes for the greater glory of God through Holy Church. It will bring about the formal approbation, if not also the direct assistance, through pastoral encouragement and diocesan legislation, of our Bishops in purifying the liturgical atmosphere of our churches.

What is of far greater importance than the temporary success of the Congress is the understanding, on the part of our priests, and of the teaching religious communities, and the choirmasters and singers in our churches, of the actual achievement, and the service offered, by the Pontifical Institute of Sacred Music, and by the College of the Sacred Heart (Pius X Chair of Liturgical Music) in New York.

It is difficult to imagine a more perfect organization of the *Normal Courses in School Music*, as set forth in the program issued by the Religious of the Sacred Heart (Convent Avenue and One Hundred and Thirty-third Street, New York) for the coming summer vacation, covering three grades. These courses aim at making each student a capable and successful teacher of elementary music. They explain how to impart the knowledge to children in a vivid way which is calculated to engage their attention and enable them to grasp and acquire a practical knowledge of music, even with a minimum of natural talent. All this is done in the least possible space of time, and without assuming any previous knowledge. The courses last, each, twelve days, and include voice-placing, sight-reading, ear-training, rhythm, elementary harmony, musical form, composition, and musical pedagogy. Those who desire it will be helped by periodical visits to their schools by one of the staff of expert teachers at the College. Apart from travelling expenses the fees for teaching are purely nominal. Thus we have for the first time in the history of art the service of well educated leaders ready to go into the schools and teach all who are willing how to render more beautiful the worship on earth of Him whom we are to praise and love eternally.

Space does not permit our giving here fuller details of what pastors can do to aid their school sisters in this matter, by putting them in contact with the above mentioned church-music school, and by themselves becoming members of the Pontifical Institute of Sacred Music (18 East Tenth Street, New York). The membership fees go to the Holy Father for the support of the Pontifical Institute of Sacred Music at Rome, which is the soul of the movement for reform throughout the world.

MARYKNOLL MISSION LETTERS. XII.

To the pioneers of our American Foreign Missions (Maryknoll) have been allotted four districts in the southern province of Kwangtung, China.

Three of these districts had been abandoned at the beginning of the World War. The fourth, known as Kochow, the only well-appointed district in the entire mission, has been placed under the direction of Fr. James E. Walsh (of Cumberland, Maryland), who is assisted by Fr. William F. O'Shea (Newark Diocese, New Jersey) of the second group of Maryknoll missioners. Father Walsh has "sized up", for his Superior at Maryknoll, the newly assigned district, and our readers will find the account the more interesting since it was not prepared for publication. Fr. Walsh writes:

LETTER FROM FR. WALSH TO FR. SUPERIOR.

CATHOLIC MISSION, KOCHOW, KWANGTUNG, CHINA.

December 17, 1919.

Geographical Features. The city of Kochow is on the Ng Chuen River, a sizeable stream which takes small boats all the year round, and which floods the city of Kochow annually, the mission not excepted. The average inundation is said to be about six feet of water in our house and chapel, although we are fairly elevated. There are other small rivers throughout the sub-prefecture. There are no high mountains, but the country is much broken up with small ones.

Commerce, Culture, etc. Rice is the great article of production. Also sweet potatoes and peanuts are largely grown. Not much tea is grown, but what there is is of superior quality. Bananas and oranges and other fruits are plentiful. Lime and

bricks are made locally. The exports are: rice, oil, tea, salted vegetables, bamboo, firewood, lumber, etc.

History of Mission. When Bishop Chausse (second Bishop of Canton) was the missionary at Shekshin (west) in 1861, he sent a catechist to work in Kochow. The catechist made some converts, but nothing much was done until Fr. Chausse himself came eleven years later in 1872. He gave things a spur, and in 1874 Father Mioux, who succeeded Fr. Chausse at Shekshin, also visited Kochow and helped things along. It was not until 1883, however, that Kochow became a separate mission, at which time Bishop Chausse split it off from Shekshin, and sent Fr. Fleureau to Kochow as its first resident missionary. From then on the incumbents have been: Fr. Fleureau (1883-1895), Fr. Gauthier (1895-1898), Fr. Leichtman (1898-1899), Fr. Baldit (1899-1901), Fr. Fouque (1901-1903), Fr. Rault (1903-1907), Fr. Lemmoine (1907-1909), Fr. Mollat (1909-1918). During this time Kochow had the usual history of a budding Catholic mission in China—trouble of all sorts, running the gamut from apostacy of the converts to the serious persecution in 1884 occasioned by the French war in Tonkin. The territory has always been infested with pirates, and this has been a cause of much difficulty. In regard to the incumbents named above, it may be worth nothing that it was Father Rault who built the chapel and house at Kochow. Father Lemmoine died here and is buried in the chapel. He was twenty-five years of age, having been ordained and on the mission only two years.

Present Status. The Christians. When Father Mollat left here in April, 1918, to return to the Paris Seminary as a professor, he had on his books six hundred Christians in round numbers. These Christians are scattered about in seventy-eight different villages, so that the missionary has seventy-eight points of call. These villages are anywhere from two miles to two days from the residence. In the city itself there are only seven Christians, but as it happens our best village, a place called Naam Foo Tong, is only two miles from the city. Here we have fifty Christians, the largest number in any one place. There are in addition forty catechumens at the present time.

The Plant. The mission plant is in the city of Kochow. It consists of a chapel, a residence, a small school for boys, a reception hall for the village Christians, and several small houses for the catechists, domestics, etc. The property is small and cramped. Outside of the ground occupied by the buildings, there is nothing but a small courtyard in front of the house, and a few square feet of garden in the back. We can extend without any difficulty, however, for there is a square acre of vacant land directly in back of the house, and it is for sale. In regard to the buildings, they are all well built, attractive, and in good condition. The annual inundation, however, takes its toll every time of both the appearance and the solidity of the buildings.

The Personnel. We found here the following staff, which had been kept going by the Bishop after Fr. Mollat left: two men catechists, two women catechists, one school teacher, one cook, and one general caretaker. The bill for this crowd is $40.00 per month. We have retained them all, and hope to add greatly to the number of the catechists and teachers, for there is much work for them to do. We expect to hire at least ten, as soon as we have made a visitation of the district. This would make the regular monthly salary bill for this mission about $100.00 per month, which is the least we ought to spend, if we are going to reach out after the people.

Revenue. Some of the former missionaries invested money in rice fields, so that the mission receives a large quantity of rice every year. This is just about enough to take care of our own staff, most of whom are supported by the mission, in addition to their salaries. Also there are needy Christians to be helped occasionally out of these stores, and, of course, various charitable demands in general to be met. The Christians are all quite poor, and provide practically nothing for the support of the mission. It might be mentioned here that Fr. Mollat planted a lot of coffee trees, which supply the mission and then some. It is excellent coffee, especially when brewed black and strong and more especially when improved by a dash of cognac. There is plenty of coffee for export to America, if anybody should be interested.

Parish Life. It is too soon to speak of the degree to which real Catholicity has penetrated among the people, but if one

can tell anything from appearances, or from the *a priori* consideration that this mission has had unbroken attention from a long line of devoted missioners, then it seems that the condition of the Christians is all that could be desired. As for their exterior devotions, the best they can do is to come to the Chapel four times a year (Christmas, Easter, Pentecost, and Assumption), according to the general custom among the missions in this locality. The Christians are so scattered and at such distances that this is all that can be counted on as a regular thing, but individually almost all of them visit the Mission more often, taking advantage of any occasion they may have to journey to this neighborhood. The visits of the priest must make up to them for the rest. Almost all of them confess and receive on the four big holidays, and very many more often, taking advantage of every visit of the priest to do so.

Bona Mors Society. Apart from the four yearly meetings at Kochow, there is nothing of a corporate nature except the Society which has been formed among them and which they term, "Good Life and Happy Death Society". Each member contributes $2.00 on entering, and is guaranteed that at his death the Society will have two Masses offered for his soul. With the capital that is thus acquired, the Society invests in rice fields, and uses the interest on its principal to provide meals for the Christians when they visit the Mission, as well as banquets on the large feast days. It also employs its money at times to pay the priest's traveling expenses, provide his meals, etc., on certain occasions. It is a good thing. The people take great interest in it, and it binds them more closely together.

Kochow City. Back in 1888, Fr. Fleureau wrote that Kochow had 60,000 people. If that was true then, certainly now one could hardly find one-third of that number, and it will be doing Kochow full justice to credit it with a population of twenty thousand. It is very important politically, being the seat of the "To Wan". This dignitary's position and duties are hard to describe, but he is of some importance as may be seen from the fact that there are only five such in the entire province. This man has jurisdiction over seven sub-prefectures, the same number as comprises the American Mission, though the particular sub-prefectures are not identical.

Kochow, however, from the point of view of Chinese politics is much the most important place in the American Mission. As for the commercial prospects of the city, they do not seem to be great. It is so far from the sea on the south, and from the West River on the north, as to be pretty well isolated, and will certainly have to wait for the railroad before it can expect any big development. When such time comes, however, it should grow, for it is the market place for an extensive region There is coal near Kochow; in fact, some "returned" Chinese are operating a mine right now at a point about ten miles from the city. The people of the city are always busy with their buying and selling, and apparently have no time to hear the claims of religion. No impression was ever made on them by any of the missionaries. In social intercourse they are a cordial and friendly set of people, and seem well disposed toward foreigners.

Possibilities. It is early to speak about that, but a mission of this importance will demand a certain development, irrespective of whether or not it is ever made a centre. Thus, there is no orphanage in the town, although some hundreds of babies are exposed every year. Again, the Mission should have two first class schools at the central mission, where the boys and girls could get a little more education than the rudiments of the catechism. Catechumenates and a school for catechists could be thought of. Among the seventy-eight villages, at least ten of them should have their own chapel and school. A small hospital would fit in splendidly here, as there is yet no Protestant effort in that direction. The Presbyterians have a mission here, and up to this year it was conducted by a resident American minister and his wife, but they have left, and they do not intend to locate anybody here until sometime in the indefinite future.

A QUESTION OF INTERPRETING RUBRICS.

Qu. Would you kindly solve these two questions for me?

1. Which was the first unimpeded day of the first week of Lent, allowing a Missa quotidiana de Requie? In other words, can the Vigil of St. Matthias, occurring on Tuesday, the 24 February, be said to be the "prima dies officio duplici non impedita"?

2. The privilege granted the Diocese of Buffalo by the Sacred Congregation of Rites excepts, among others, the "Feriae Quadragesimae". Does that mean that said privilege of celebrating a Missa quotidiana de Requie may not be exercised on any weekday of Lent? Or does it mean that it does not extend to those days of Lent on which the ferial office is prescribed?

Resp. 1. In the Rubricae servandae ad normam Constitutionis Apostolicae *Divino Affiatu*, Tit. X, n. 2, we read: "In Feriis Quadragesimae, Quatuor Temporum, II Rogationum et in Vigiliis" [take notice that there is here no distinction made between privileged and non-privileged vigils], if a double (except doubles of the first or second class) or a semidouble feast occurs, the private Mass may be of the feast or of the ferial; but private votive Mass or private Requiems are forbidden, except during Lent, when a private Requiem (not a private votive Mass) may be celebrated on the first day of each week that is *free* (semiduplex or inferior) in the calendar of the church in which Mass is celebrated. Now in the week after the first Sunday of Lent Monday was a *double*, Tuesday was a *vigil*, Wednesday was a *double II cl.*; hence Thursday was the day in that week on which a private Requiem could be celebrated.

The words "free in the calendar of the church in which Mass is celebrated" are significant. Thus if, on Tuesday, I celebrate Mass in a church where Monday was the first *free* day, I cannot celebrate a private Requiem, even when my own Ordo designates Tuesday as the first *free day*. On the other hand, if in my church Monday was the free day in the calendar of my church and I celebrated a Requiem, I can celebrate another Requiem Mass on Tuesday, if said Tuesday is the first free day of that week in the church where I celebrate on Tuesday. This privilege is, therefore, *local*, not *personal*, and can be made use of only during Lent.

2. In the opinion of eminent liturgists the ferial Masses of Lent are the most beautiful, the most elegant in form and devotional in the Roman Missal. Pius X desired to restore them to their pristine honor and dignity. Some of the consultors proposed that the Masses of all double and semidouble feasts should be forbidden during Lent. But, since *in medio stat virtus*, the option was given to celebrate the Masses of the

feast or the ferial. Indeed, the reason that more ferial Masses might be said was one of the motives why the Masses of the Instruments of the Passion during Lent were expunged from the Missal. Most authors recommend that the ferial Masses be preferred to the Masses of the feasts, and it is on this very account that private votive Masses and Requiems are forbidden, except on the first *free* day of the week.

If we understand the import of the Buffalo privilege correctly, it means that the priests of that diocese have the faculty, by indult, of celebrating private requiems on days not granted in general to priests, and an *exception* to this privilege is the *feriae Quadragesimae*. Considering the wish of the Church as described above, and the words *feriae Quadragesimae*, which are identical with those employed in the Constitution *Divino Afflatu*, where they mean *every day of Lent*, we conclude that the general rules of the Church with regard to Lent are to be observed, and that the phrase *feriae Quadragesimae* includes both feasts and ferials.

A QUESTION OF VALIDITY OF MARRIAGE.

Qu. A Protestant, asking to be instructed in the Catholic faith, makes the following statement which he is prepared to declare under oath as absolutely true.

To the best of my knowledge I, Titius, was never baptized.

On 31 December, 1905, I was married to Caja at Argenta, Arkansas.

Caja always said that she belonged to no church, which expression I took to mean that she was never baptized.

A little over a year after our marriage we had a girl who is now with me.

Having found my wife untrue to me, I divorced her in March, 1911.

She is now married to X..... But I do not know where she is; nor whether she be living or dead.

I wish now to marry a Catholic girl and enter the Catholic Church.

I ask that my former marriage be declared null and void, or that the Pauline Privilege be applied to me.

Resp. It is quite impossible to gather from the evidence submitted whether or not Titius and Caja had been baptized

previous to the ceremony at Argenta. The sworn deposition of Titius that he had never been baptized will not of itself be sufficient to show that he had not received infant baptism. In like manner Caja's statement that she belonged to no Church, does not furnish proof of non-baptism. When there is question of establishing the fact of non-baptism, moral certainty will be demanded by the ecclesiastical courts, to which the affair must necessarily be referred. If possible, *direct* certainty is to be furnished, that, namely, which is afforded by competent witnesses or authentic documents. In default of such certainty, *indirect* certainty must be supplied by means of satisfactory presumption.[1] A partial list of these presumptions is given in the response of the Holy Office to the Bishop of Savannah, 1 August, 1883.[2]

If Titius desires to secure a declaration of nullity, he will be compelled either (a) to prove that the marriage was invalid on account of the impediment of disparity of worship, or (b) show title to the benefits of the Pauline Privilege by reason of non-baptism of himself and Caja.

According to the terms of the former legislation, by which the present case must be judged, marriage between two parties, one of whom had been baptized and the other had not been baptized, was invalid owing to the impediment of disparity of worship. Serious difficulties arose, however, in connexion with doubtful baptism. Opinions were divided concerning the status of marriages contracted with such doubts, once the doubt had been dissipated. Some authors, v. g. Gasparri and Santi-Leitner, taught that if previous to marriage doubt existed either as to the fact or validity of baptism, such baptism was to be considered, with a presumption *juris et de jure*, as valid for the purpose of marriage, even though it was thought best to administer baptism conditionally. Consequently, when marriage had been contracted with a doubt concerning the baptism of one of the contracting parties, the marriage was valid from the beginning, provided the other party had been certainly or only doubtfully baptized. As a result, the marriage continues to be valid, if after marriage the doubt disappears and it is

[1] Putzer, p. 391.

[2] Cf. III. Plen. Council Balt., p. 247.

demonstrated that one party had been certainly baptized and the other party had certainly not been baptized. Others,[3] on the contrary, maintained that in case of doubt the baptism and marriage were presumably valid with a presumption *juris tantum*. This presumption, however, yields to certainty. Wherefore, if it is afterward discovered that one partner had been baptized and the other partner had not been baptized, the marriage must be held to have been invalid from the very start. Lehmkuhl struck a sort of middle course, viz. that if in case of doubt as to baptism, the marriage was contracted with a dispensation from the impediment of mixed religion, subsequent discovery that one of the parties had been baptized and the other had not been baptized, would not affect the status of the marriage. It is the second opinion which has been adopted by the Code (Canon 1070, § 2). We are not on that account justified in concluding that it was also the true opinion under the pre-Code legislation. For this reason, whenever doubts arise affecting the nullity of marriage of this character contracted before Pentecost 1918, said doubts will have to be submitted to the Holy See.[4]

In order to avail himself of the Pauline Privilege, Titius must furnish evidence that both he and Caja had never been baptized. As mentioned above, Titius will be required to furnish more satisfactory evidence than that which is contained in his deposition.

Notwithstanding all that has been said, we may add that the procedure would be rendered comparatively easy, provided it could be shown that Titius had never been baptized and that the fact of non-baptism was not doubtful at the time of marriage. Under such circumstances it matters little, so far as the present case is concerned, whether Caja had been baptized or not. For one of two contingencies must be present, viz. either (a) the marriage was invalid on account of disparity of worship, or (b) the marriage was a valid (*legitimum*) one between two unbaptized persons; in which event application may be made for the Pauline Privilege under the usual conditions.

[3] V. g. Wernz, and De Smet.

[4] Putzer, p. 394.

CATHOLICS ADVISING PROTESTANT BAPTISM.

Qu. A nun teaching in a Catholic boarding school asks the following: A Protestant lady—Catholic at heart—has with us a child three years old, whom she is anxious to have baptized by a priest. But her husband is strongly opposed to this, and has made her promise that she would not have the child baptized privately by the priest.

Would it be advisable to have the child baptized by the minister of the mother—an Episcopalian bishop? Or should she baptize her child herself? Or should she wait until she can have this child baptized by a priest?

May any Catholic advise Protestant parents to have their children baptized by their minister or anyone else, with the knowledge that the children will be brought up Protestants?

Resp. The mother has a God-given right to have her child not only baptized but reared in the religion which she believes at heart to be true, and which she herself is anxious to embrace and profess in a way which would not jeopardize the peace and charity to which as wife and mother she is pledged.

A promise verbally given to the contrary, because exacted by an external authority which she could not withstand without breach of domestic union, is nevertheless contrary to the law of God and the interests of the child. Hence it cannot have binding power in conscience, though prudence may dictate its observance in order to prevent greater evils, such as removing the child from all religious influence and causing permanent distrust between husband and wife.

In conscience the mother is nevertheless free to have the child baptized. And in order to insure the salvation of her child she is bound to do so at the first opportunity, even against the known wish of the father, and by a priest, if this can be done without endangering the obligatory peace and charity of the home.

Since, however, she cannot have it done publicly by a priest, without jeopardizing the domestic order, should she not have it done by the minister, the Protestant bishop who, whilst not of the Catholic faith, is sure to perform the sacramental rite properly and therefore validly? For thus the child would at least secure the baptismal promise of eternal life. To this we must answer that, whilst the child thus baptized would

indeed receive the grace of Baptism, which is invaluable to its spiritual life, and which carries a promise of eternal salvation, that very promise would be hindered in its fulfilment. For the child is simultaneously with its baptism made to embrace the profession of the Protestant religion which rejects the Catholic faith as true. The act would be a solemn declaration that the child is being reared in a religious belief which denies the Catholic faith as the one established by Christ as a condition of eternal salvation. Such only could be the meaning of this public profession on the part of its mother. It would be different if the child were in danger of death, since then there is no other way of securing the grace of baptism necessary for salvation, and the danger of perversion by the pledge taken in favor of the Protestant faith is for the moment assumed not to exist. But in every other case the Protestant ministration of baptism would be a profession of a false religion. It would be doing a serious wrong on the part of the mother, though she desires only to attain a good end, namely the baptism of the child; and it is never lawful to do wrong or commit a sin (such as the denial of the true faith by an open act of heretical worship necessarily implies) in order that good may come of it. The end cannot justify the means. Hence a mother, convinced of the Catholic truth, may not deny it by accepting the Protestant ministration for her child.

Let us suppose, however, that the father himself were to insist on having the child baptized by the minister. In that case the mother may remain passive, since her rights over the child are limited by those of the father as the family's head. But beyond this she cannot consent to an act of religious worship which she knows or is convinced to be a denial of the truth taught by Christ.

May she not baptize the child privately herself? If necessity, such as danger of the child's death, called for it—yes. But *private* baptism implies a *necessity* which excludes the possibility of a solemn profession of faith and the reception of those special graces attached to the sacrament instituted by Christ. Hence the exercise of private baptism is justified only by certain circumstances which render its public performance impossible. Baptism, like other sacramental rites, is to be performed by the rightly constituted representatives of the sacra-

mental ministry in the Church. These are the priests. Hence to them must we go when the opportunity offers itself.

Here the objection occurs that the child is in the meantime being deprived of the graces that come to a baptized person. How far this is true can only be known to God who also supplies grace. The desire of the mother for the child's baptism, which is withheld only by circumstances which she cannot control, supplies, according to some theologians, the wanted grace. Her wishes, her prayers, the prayers of the Church for such neophytes, are likely to supplement what is otherwise wanting to make the child pleasing to God and eliminate the penalty of original sin by vicarious offering.

"May any Catholic advise Protestant parents to have their children baptized by their minister or anyone else, with the knowledge that the children will be brought up Protestants?" This question must be answered with a distinction. If the circumstances under which such advice is given, plainly indicate that the Catholic who urges baptism does not approve as true the religious teaching that goes with the ministration in a Protestant church, then the advice is equivalent to teaching a Protestant the true value and necessity of baptism in the Catholic faith. The advice would always be justified in the case of imminent death. But if we were to urge baptism in the Protestant faith knowing that the false tenets of the parents or guardians are likely to frustrate the very faith which needs to be cultivated in order to become duly fruitful, then the advice would be doing good with the probable result of evil through training in a false religion. That is contrary to God's purpose and will in making Baptism the gate of the true Church, and a means of eternal salvation.

REQUIEM ANNIVERSARIES ON DOUBLE FEASTS.

Qu. There appears to be a doubt about the right to celebrate Requiem Anniversary Masses, as well as those said on the third, seventh and thirtieth days. The rubrics at the beginning of the Ordo place these Masses under the heading of "Missae solemnes vel cantatae". Must they then be sung, in order to enjoy the privilege over feasts of the duplex order?

In the Rubricae servandae ad normam Constitutionis Apostolicae *Divino Afflatu*, Tit. X, n. 5, it is distinctly stated that the rules with regard to Requiem Masses *in cantu* remain unchanged (1 November, 1911). Since that date no change has been made in this matter. To enjoy the privilege of a Requiem on the third, or seventh or thirtieth day, or on the anniversary, on a day above the rite of a semiduplex feast, the Mass *must* be *in chant*, either *solemnis* or *cantata*, i. e. with or without a deacon and subdeacon respectively. These days may be counted from the day of death or of burial. With us at least, the third day is preferably counted from the day of burial, for the third day after death and that of burial might otherwise coincide. Only one Mass may be celebrated for an individual or group of deceased persons in the same church. Of course several Masses may be celebrated for different individuals or groups. On the third, or seventh, or thirtieth day the second formula, *In die obitus*, is used with a special oration, Secret and Post-Communion. On the anniversary day the third formula, *In anniversario defunctorum*, is used. All these Masses have only one oration and the *Dies irae* must be said. On days which admit the *Missa quotidiana*, these Masses (not only one, but as many as are desired) may be *low* Masses. If these days fall on a day which prohibits the privileged Mass, its celebration may either be transferred to the *first free* day following them, or may be anticipated on the *first free* day preceding them. If the *first free* day *before* or *after* them is disregarded, they cannot be celebrated, except on days which allow the *quotidiana*.

AUTHORSHIP OF THE "MEMORARE".

The historian Bishop Hefele is apparently responsible for the definite ascription of the popular prayer "Memorare, o piissima Virgo" to Claude Bernard, whose apostolic charity made all France ring with praises of his religious zeal during the early part of the seventeenth century. His devotion to Our Blessed Lady as the "Consolatrix Afflictorum" led him to carry the appeal for her intercession into prisons and hospitals, and was the continuous theme of his preaching to the poor and the afflicted in the churches and streets of Paris. His

favorite prayer, copies of which he scattered and left behind him in his missionary tours everywhere, was the "Memorare", known as the *Prayer of Saint Bernard*. It "was an error", writes Hefele, "which substituted the name of Saint Bernard for that of Père Bernard".[1]

That this statement is itself an error appears from a number of copies of the prayer, discovered since Hefele wrote, both in printed folios and in manuscripts of a date more than a century before we hear anything of the holy priest of Dijon, Claude Bernard, who died in 1641. Schrantz in his article on the latter in the *Catholic Encyclopedia* mentions this fact, but gives no particular reference. The Roman Raccolta does not assign any authorship to the prayer; but P. Joseph Hilgers, S.J., in his comments on the Raccolta,[2] writes: "This prayer has recently been attributed to the saintly French priest known as 'le pauvre prêtre, père Bernard', (1588-1641), thus discrediting its former ascription to St. Bernard of Clairvaux. But as the prayer is found in a MS. of the fifteenth century in the possession of the university of Heidelberg, the view which ascribes the authorship to the Saint may be regarded as still probable, since the 'Memorare' is substantially at least found in the writings of the latter." The same opinion is expressed by Vacandard in his *Vie de S. Bernard*.

Among the noted incunabulae of 1489 mentioned in the *Repertorium bibliographicum* is a volume entitled "Liber meditationum ac orationum devotarum qui antidotarius animae dicitur.—Argentinae 1489." It was published under the auspices of the Cisterian abbot Nicolaus Salicetus, at one time a noted physician and author of *De Arte Moriendi* and *Speculum Peccatoris*. In the Antidotarius we find on fol. 54, the text of the "Memorare" with a very slight change from the present indulgenced version. The most popular prayer book of the Middle Ages was one known as *Hortulus Animae*. It was first printed in 1498, and copies in the various European libraries show at least thirty editions before 1523. Here also we find the text of the "Memorare". In a later volume published under the title *Precationum piarum Enchiridion*, the prayer is found with an accompanying marginal note "B.

[1] *Kirchenlexickon*, 1882, art. Bernard, Claude.

[2] Ablaesse: Beringer, edit. 1915.

Chrys. In Hortulo Animae secundum Usum Coloniensem". This note has given rise to the suggestion that the prayer might be attributed to St. Chrysostom, the more so since Simon Verrepaeus, the compiler and editor of the volume, states on the title page that he collected his material from the writings of the Fathers of the Church: "Ex Sanctorum Patrum et Illustrium tum veterum tum recentiorum authorum scriptis et precationum libellis, diligenti cura, studio et labore concinnatum". We suspect that the marginal "B. Chrys." was originally or actually "B. Clrvs." and should be read Bernardus Claravallensis. When we remember that we are here dealing with a collection of prayers, made in and for the use of the Cistercian monks, of whom St. Bernard was in a sense the Founder, we can readily understand the favorite ascription of the popular prayer to the Saint of Clairvaux. Such it appears to have been according to common tradition, when the devout Claude Bernard took it up and popularized it under the name which to him had a special significance as representing his favorite patron.

It is therefore not merely a vague conjecture which attributes the "Memorare" to St. Bernard. Tradition had placed him in possession, as Hilgers intimates, long before anyone thought of ascribing the authorship to Claude Bernard. As in the case of older literary documents, such as the Mosaic Pentateuch, we are entitled to hold fast to an immemorial tradition regarding the authorship, until some definite and positive evidence appears to the contrary. It is true that the prayer cannot be actually found among the extant writings of St. Bernard; yet internal evidence furnishes every argument in favor of the ascription. His authentic sermons on the Blessed Virgin abound with echoes of the prayer.[3] Nor need we wonder that a prayer like this should have become popular in the mouths and hearts of the faithful, without its having become part of the written collections of the Saint's works. His preaching, his spirit, and therefore his mode of praying pervaded the popular atmosphere. People adopted his expressions of devotion as they adopted his hymns. Digby Wrangham, au-

[3] "Advocatum habere vis? Ad Mariam recurre. Exaudiet utique Matrem Filius. Potestne Filius repellere aut non audire Matrem? Neutrum plane." *Serm. in Nativ. B. V.*

thor of the *Lyra Regis*, quotes Trench as approving a general ascription to St. Bernard of any poems of merit belonging to that period, of which the authorship was uncertain, and adds: "Hymns translated from or founded on St. Bernard's will be found in almost every hymnal of the day." What is true of the hymns may be said equally of the formulas of prayer. We are not venturesome then in sustaining the older tradition which ascribes the "Memorare" to St. Bernard, at least until some definite proof to the contrary is found.

RAISING THE PEW RENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

The three papers on "Church Support" in the March number of the REVIEW offer many excellent suggestions. This question is of such a practical nature that I am led to present my method of meeting the situation, and I am doing so with the hope that my experience may be of some little value to my fellow priests.

While working on our parish financial statement for the year 1919, my directors and I met the same difficulty as confronts other pastors, namely the grim truth that we should have more funds to care for our church needs in these days of the small dollar. In our attempt to secure the necessary fixed income for the future, we hit upon the plan that is practically as old and immutable as the church, and that is the increasing of the pew rent.

We started at the head of the list and added from ten to twenty-five per cent to the amount each pew renter had been paying. We were progressing nicely and were making money rapidly, on paper, when finally one of my directors said: "Father, I think we are going to have trouble collecting this additional money. We raised the pew rent before, and every time we did so, some of our people 'kicked,' and I am afraid they will be opposed to it this time too." "Very well," I replied, "if that is the case, *we* are not going to raise anybody. I shall place the matter before our people next Sunday, show them our needs and ask them to take it upon themselves to raise *their own* pew rent. This method will eliminate all chances for argument, and if anybody then has a complaint to make,

he will have to blame himself, not us." On motion the meeting adjourned, and on the following Sunday my people heard these observations:

To-day you are receiving the financial report of our parish covering the past year, and therefore the most opportune subject I can speak upon this morning is the question of church support. The discussion of finances, which brings the question of money into religion, is something that every priest would avoid entirely if it were possible. There is one way by which a pastor might be relieved of the disagreeable duty of speaking of money in church, and if you, my people, will answer these questions, I assure you that you will never again hear "money talks" from me. You all understand very well that it is a pastor's duty to build churches, schools, and residences for nuns and priests. Does any of you assume that a pastor can do these things without money? After the buildings are erected, do you know of any pastor who furnished and equipped those buildings without money? Suppose some fairy did erect a complete set of parish buildings and furnished them all from cellar to garret, tell me, please, how will you light and heat those buildings, how get insurance on them, and how keep them in good condition—how is all this to be done without money? Go still farther, use your imagination in all its wildest flights of fancy, find a way in which all these things can be done without the aid of funds, and then tell me, how is the pastor himself going to procure food, clothing, books and the thousand other things he needs, how is he going to supply all these demands and do it without money? If any of you can solve these problems and show me how to avoid mixing money with religion, you have my promise that you will never again hear me announce, "The pew rent for the first quarter is due, pay it promptly because we need the money".

In managing a parish, the money question has given me considerable anxiety, and I have devoted a great deal of thought to the matter. Religion is like other things. Those who get the benefit are expected to support it. In this country we are not taxed by the State for church purposes, as people are in other lands. Here we do not fine nor threaten any one if he refuse to meet his church obligations. We must rely on the generosity of our people and have them give what

they think is a fair and just return for all their religion gives to them.

At this stage of my remarks, no doubt you are beginning to ask questions. You are saying to yourselves: "I wonder what Father is aiming it? I wonder if he is going to ask us to raise his salary? Of course *we* are getting more pay, but we hope *he* does not ask us to give him higher wages." Rest easy on that subject, my dear people, I am not speaking for myself personally. It is not a question of increasing the salary at all. In the Church authority comes from those above us, not from the people. The bishop fixes the amount of salary which a pastor draws, and the people have no vote in that matter. Up to this time our Archbishop has not raised our salary; perhaps it is because he does not realize how difficult it is for us pastors to make ends meet.

Although the question of the pastor's salary is settled, the question of adequate church support remains, and the answer devolves upon you, my dear people.

Did you ever ask yourselves: What is my religion worth to me? To *me*, remember? Do not ask what is the value of religion to John Doe or to Jane Pitcoe? Do not inquire what is religion worth to my father or to my mother? Never mind the value of the Church to others. You and I have a soul of our own to save, and we depend upon the Church to get us to heaven, and therefore our religion is a deadly personal matter to every one of us. Let me show you what it does for you:

Mr. John D. R. has abundance of money; he has so much of it he does not know how to spend half his income. Suppose Mr. R. came to you to-morrow and made you this proposition: "Mr. Grady, you belong to the Catholic Church? Yes. You go to Mass every Sunday, or every day if you wish? Yes. You may receive the sacraments as often as you please, is that a fact? It is. You are bringing up your children as Catholics too, are you? Yes, of course. You expect your pastor to be at your beck and call any time. When you are sick you want him to come and see you, and when you are dying you would rather see him than any other man in the world—am I right, Mr. Grady?" "You are that, sir, and it seems to me Mr. R. you are asking a lot of foolish questions.

No matter how careless I might be during life about my religion, I do not want to die without seeing a priest." Suppose Mr. R. went on and asked you furthermore: "Mr. Grady, what will you take to give up all that? How much do you want to induce you to give up your religion and keep away from your church the remaining days of your life, how much? Would you take $1000.00 and be done with your priest?" Some good-for-nothing hypocrites might, but thanks be to God, I believe we have not a single Catholic of that stamp in this parish. Suppose Mr. R. became more generous and offered you $10,000.00 for your faith, would you be ready to live and die without having anything further to do with your religion? I do not think you would. Suppose the big rich man kept on bidding higher and higher for your faith, and as a last appeal he would urgently say to you: "I will give you one million dollars if you abandon your religion and live and die without ever again being seen inside a Catholic church." Would you accept that enormous offer? The temptation would be a severe test to your faith, and yet, if I know anything about our staunch Catholic people, I believe every one of you would tell Mr. R. to keep his million dollars and you would stand by your Church and be true to your God. No, you would not sell your faith for a million—I have that much confidence in every one of you, and I think I am right.

Now let us get back to the original question. What is my religion worth to *me*? Do you know the answer? Let me tell you. Personally I would give up my Church for just so much as my soul is worth. It is difficult for any man to estimate the value of a soul; but we can judge what God must think of the human soul when He demanded nothing less than the Precious Blood of His Divine Son as the price of souls. Christ died amid the agony of the cross for souls, for your soul and for mine, and the whole world with all its millions is not as valuable in the sight of God as is one single soul. Our Saviour tells us this truth very clearly. He says: "What shall it profit a man, if he gain the whole world, and suffer the loss of his soul?" What good would Mr. R.'s millions do us, and those of Mr. C. and Mr. M. in the bargain? With these millions we might live like a king for a few years, but if we lived without religion we would be buried in hell forever.

If, then, we are not ready to *sell* our religion or to give it up for any price, the next question is this: What are we willing to give to our Church each year in order that we might enjoy the many blessings our religion brings to us? Right here let me impress upon you the great truth that there is no such thing as *free salvation* for us. *Somebody* must build churches and furnish them, and *somebody* must support the pastor who makes it possible for you to enjoy what your religion gives you, and if *you* do not do *your* duty, somebody else is paying your way. Such people might slip through life alright, they might even ride in the car that somebody else furnishes and get as far as the golden gate of heaven, but right there, there will be a halt.

Any reasonable man can see that if we fail to support our Church, we are placing a double burden upon other people, and we are not giving our neighbor a square deal, to say nothing of our smallness toward Almighty God. This fact applies not only to pew rent: it is true of Sunday collections and all church dues. The Sunday collection could be and should be a source of main income to every parish. Why is this not always true? Because the collection basket is about the only place where we place our smallest coin. We are willing to pay higher prices for cigars, for ice cream, for shows. The collection box receives the same coin it got before the war, during the war and since the war. Strange that we take a big view of life in all things except the Church. For candy, cigars, pool games, movies, dances, gasoline, clothes, etc. we spend money lavishly. All week long we let it go like the waters over Niagara Falls, and on Sundays we scrape our pockets to find a penny for the church. Surely the church seat ought to be more important than a seat at the movie, and we ought to give at least the same amount to the church on Sunday morning as we give the " Star " on Sunday night.

In our day we hear much about the high cost of living. Prices have soared and the top has not been reached yet. We cannot talk about the high cost of religion, however. As a matter of fact most of our people will not buy *cheap* food and *cheap* clothes; they do not want such things even when they can get them at a lower figure. But they do want *cheap* religion. The same facts apply to work. We no longer will work for

low wages. Last week a director told me his bank is paying the cashier $250.00 a month, $3000.00 a year. The patrons of the bank think nothing of that; in fact they do not want a cheap-salaried man to take care of their money. If a pastor were to ask $3000.00 a year, it would seem like a scandal.

Consider the matter in its true light, brethren, and tell me this: Which is the more important, your money or your soul? When your days are numbered and you discover that your end is near, what do you imagine you will be thinking about during your last conscious hours—your bank or your church? your money or your religion? your cashier or your pastor? I have been present many times on such occasions, and I know that when Catholics realize that they are dying, it is their priest they want and not their banker. Should we wait until we are on our deathbed to appreciate our religion? Those who think rightly will say no.

Brethren, I might go on and discuss money and the church support question for another hour, but it is needless. If every one of you who is a wage-earner is not yet convinced that you are bound to do your bit in supporting your church, there is no need to waste any more time with you.

Now for a few practical conclusions. We must have more money. How are we going to get it? The best answer is to be found in the pew rent; we must increase it to meet our demands. How much are we going to raise it? That depends on your good will. I am putting the decision squarely up to each of you individually, and ask you to raise yourself as much as you conscientiously feel you ought to pay.

Ask yourself once more, what is my religion worth to me? What am I ready to contribute to my church each year for all she does for me? Answer those questions to-day as you one day expect to answer them before the judgment seat of God. You know what the world thinks of the miserly man, the man who will not contribute to any good cause. We do not want to be of that class. Moreover generosity in matters of religion or charity brings God's blessing, His rewards.

Think over these facts. Decide what amount of pew rent you will pay in future, and stay right here in church after Mass, and let me write down your answer before you leave.

This talk was effective with two entirely different congregations, once in my home church and again in my mission church. Not only did the appeal raise the pew rent, but it led every working boy and girl in the parishes to pay their share, whereas many of them had never done so before; and it induced the others to raise their pew rent from 25 to 150 per cent, averaging a net gain of 75 per cent.

N. J. LENTZ.

State Centre, Iowa.

WEEKLY ENVELOPE COLLECTIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The articles on "Church Support" published in the March number of THE ECCLESIASTICAL REVIEW are most timely. The writer of this article (who has had experiences as a "pastor" for thirty-two years) is convinced that, so far as his parish is concerned, the question of church support has been solved not only beyond the most sanguine expectations of pastor and trustees, but also—and this is of far greater importance—to the eminent satisfaction of practically all of the members of the parish. The solution has been found in the "weekly envelope system."

Years ago, after abandoning the antiquated pew-rent method, we introduced the more equitable graded assessment plan, according to which all the revenues necessary for the current expenses and for necessary improvements were levied by assessment that was to be paid quarterly by all heads of families and by all wage-earning young men of the parish. Our plan, although it brought a revenue in excess of sixty per cent over the old pew-rent device, still had two serious defects:

(a) chronic fault-finders objected to any kind of "assessment";

(b) the number of financial slackers was not appreciably diminished; for, in a large number of cases, the quarterly dues were not adequately provided for in the family or individual budget, with the result that payment of quarterly dues was put off to the end of the year, when but too frequently the accumulated payments could not be met.

The "monthly envelope" plan was also given a fair trial for several years, but did not come up to expectations for the principal reason that the amounts asked for seemed rather large in many individual cases.

Learning that the Protestant churches of our city, although in regard to membership far inferior to our parish, were successfully raising all the required revenues through the weekly envelope system, the writer decided to give it a fair trial. The experiment was inaugurated four years ago.

Incidently it may be remarked that the writer of this article could never see the *raison d'être* for limiting the observance of the fifth precept of the Church to the males of the congregation. All the other precepts of the Church bind all Catholics who have attained the age of reason; why make an exception in the case of the precept touching church support? Since many of our young women and married women are wage-earners and since practically all of them have ample money for the frivolities and vanities of the world, why should they not be required to make a financial or monetary offering for the sake of religion? The making of financial sacrifices is a tolerably reliable test of a living, active faith.

The weekly offerings by all the faithful has the sanction of St. Paul. In his letter to the Corinthians (1 Cor. 16: 2) he says: "On the *first day of the week* let every one of you put apart with himself, laying up what it shall well please him. . . ."

Taking these considerations as a guide, I decided to open the avenues for the exercise of practical Catholicity to all members of the parish, young and old, male and female. After giving several sermons on the Fifth Precept of the Church and explaining the new proposal of the weekly envelope collections, the envelope sets were sent out to every individual, including the school-children, beginning with the kindergarten department. It was explained that all of the revenues for the parish were to be raised in this manner, and that all other money-making schemes (fairs, bazaars, picnics, etc.) were permanently abolished.

The success from the beginning was most gratifying, and although we have passed the experimental stage our income is steadily increasing. Our revenue for the year 1919 was one hundred per cent greater than ever before and this without

an appreciable burden on the former regular contributors. It is chiefly the former slackers that are swelling the fund.

What is the secret of the success of this weekly envelope offering plan? It is the frequent and regular giving of small amounts. It has been truthfully said that we are a nation of spendthrifts. Too few of our people realize the value of small coins. Children will readily give five or ten cents a Sunday, who would be very reluctant to part with twenty-five or fifty cents a month. The same is true of the adults.

1. The school children are asked to give from one to five or ten cents each Sunday according to grade and financial ability.

2. All wage-earners (married men, young men and women) contribute the equivalent of one hour's wage every Sunday.

3. Each married woman gives the equivalent of one-half of one hour's wage made by her husband.

4. Farmers, merchants and professional men are rated on a basis of approximately two per cent of the annual (gross) income, and their wives one half of that amount.

The financial support of religion in this country in the future will depend largely on the proper training of the young in regard to their observance of the Fifth Precept of the Church. I am convinced that the weekly envelope offering, when introduced with the school children, will be a solution of this problem. Let the children feel that the making of financial sacrifice is an essential part of their religious service. When once accustomed to giving weekly their small mite, the habit will be formed of giving proportionately larger amounts when they grow older.

The bishop has taken a keen interest in the working of our plan. Several months ago he sent the following encouraging words to the writer of this article: "It has been a source of great satisfaction to me to learn that your 'Weekly Envelope Offering System' is proving to be such an unqualified success. As bishop it devolves upon me not only to watch over the spiritual interests of the dioceses but also the material and financial interests of each parish. Your Weekly Envelope Offering appears to me to be one that deserves special commendation, inasmuch as it is a very equitable plan and one that brings the largest returns with the least burdens to the in-

dividual members; it appears to me to be the most just plan, as it distributes the burden of raising the finances of the parish on all the members of the congregation. To make the system thoroughly effective, let everyone do his or her share so that the Fifth Precept of the Church regarding church support will be observed by every individual."

A very gratifying result of the system has been a decided increase and more regular attendance of our people at the Sunday Masses. Some people seem to labor under the impression that their absence from Mass may be noticed if the envelope fails to appear in the collection basket. Be this as it may, the device enables the pastor to "keep tab" on his members in quite an effective manner.

SANS SOUCI.

P. S. The firms which furnish these sets of weekly envelopes do not make provision for holidays of obligation, so far as I know. As the financial offerings should be a real part of the service, it would be advisable for the makers of the envelope sets to supply this defect. The collections taken up on the six holidays of obligation could be devoted to special purposes.

S. S.

CHURCH INCOME TAX.

To the Editor, THE ECCLESIASTICAL REVIEW.

The reasons advanced in the March and April numbers of the REVIEW in favor of raising revenue for religion by the assessment or income tax plan seem to me to be convincing. The financial report which "Prosit" presents and analyzes has prompted this letter, in which I wish to confirm, though from another angle, his argument for an annual assessment for church support.

There is before me a parish calendar which gives the names of subscribers and their subscriptions to the monthly collection for March, in a church in one of the big Eastern dioceses. The list shows that $5.00 was the highest individual offering, and that twenty several contributors gave that amount; three subscribed $3.00 each; forty-two gave $2.00 each; and 258 are

credited with $1.00 each. Thus a total sum of $451.00 was collected from 325 persons. Doubtless others, perhaps fifty or sixty, gave a dollar apiece, but are unrecorded for the reason that they did not give their names. This would raise the collection to, say, $500, and the number of givers to 375.

According to the census there are within this parish some 3000 souls and 616 families. It is beyond dispute that the adult male wage-earners in the parish are more than 375, which is the number of listed and unlisted contributors of one dollar and upward. Then there are the junior wage-earners to be reckoned in. Obviously, there are in this congregation several "dead-heads". As a matter of fact, not every family is represented on the list.

One who is somewhat familiar with the conditions and persons in this parish, will find, as he scans the list of names, that among the dollar contributors there are men of means side by side with domestics and day laborers. If he takes those who gave $5.00 apiece, he will see the subscriber to thousands of dollars' worth of Liberty Loan Bonds lined up with the salaried man who was taking all the Bonds he could possibly afford when he subscribed to a few hundred dollars' worth.

There seems to be a tradition to give so much and no more, no matter what the individual's income may be, whether it is counted in five or four figures; no matter whether his family is large or small, grown up or growing up. There is neither justice nor system in this basis of offerings for the support of religion. It is wretchedly inequitable and needs a thorough overhauling. The annual budget system, with its assessment feature or church income tax, offers a plan that has been found to be workable, just, and adequate. It is calculated to round up the dodgers for their share of church support, do away with the go-as-you-please, everybody-for-himself system of church finances, and make a riddance of the bugbear of talking, pleading, preaching money at divine services.

ASSESSOR.

HOW TO ADDRESS RELIGIOUS.

Qu. What is the proper title to use when writing to a Mother Superior? Is it "Reverend" or "Venerable"? I have always disliked "Reverend", but many say that form demands it.

Resp. The Constitutions of many religious orders prescribe the particular style in which a superior is to be addressed by her immediate subjects. It is but good form to accommodate oneself to this usage, even if one be not a member of the order, all the more when the title of address given in the Rule is sanctioned by the authoritative approbation of the Holy See. Usage has made the "Reverend" sufficiently conventional to be correct form in writing to religious superiors, whether they call themselves "Mother" or "Sister". It seems to be preferred to "Venerable", which term suggests in ecclesiastical terminology the initial process of Beatification. The envelopes of written messages may be directed in the same way, although in Ireland, and to some extent in England, the custom is to address nuns as we do married women with the title of Mrs., or, as the French do, by Madame. The English Benedictines are addressed as "Dame", just as "Dom" is used for the priests of the order. The Superior of Benedictine nuns is styled "Lady Abbess."

MEDITATING ON THE MYSTERIES OF THE ROSARY.

Qu. In the recitation of the Dominican Rosary it is required that we meditate on the different mysteries, in order to gain the indulgences. Is the method of just announcing the mystery at the beginning of the decades, as is ordinarily done, sufficient for this purpose?

Resp. It would be sufficient for the gaining of the indulgences, if the persons reciting were thereby induced to reflect on the respective mysteries. As a matter of fact the efficacy of the method in general is to be doubted. Many priests have the custom of inserting the title of the mystery after the name of Jesus in the Ave Maria, e. g. "Hail Mary . . . and blessed is the fruit of thy womb Jesus" (who carried His Cross for us to Calvary), varying the invocation immediately before the congregation takes up the response "Holy Mary," etc. This method is much more helpful to meditation, and assures the

gaining of the indulgences, even if it takes a few minutes longer.

THE VOTIVE MASS OF THE SACRED HEART ON THE FIRST FRIDAY.

Qu. In a church where there are two or more priests, only one Mass being allowed as the Votive Mass of the Sacred Heart on the First Friday of the month, the question arises, who is entitled to this privilege. May, by any interpretation, each of the priests say the same Votive Mass?

Resp. The decree of Leo XIII (28 June, 1889) permits one Mass as specially privileged in the manner of a solemn votive Mass. That Mass is one at which (before, during, or after) devotional exercises in honor of the Sacred Heart are to take place. When, at what altar, and by whom this Mass is to be said, belongs to the pastor to decide, or whoever legitimately takes his place in the parish or local functions.

Ecclesiastical Library Table

A SURVEY OF THE PRESENT CONDITION OF PHILOSOPHY.

(*Concluded.*) *

5. Modern Attempts to reconstruct Metaphysics. In spite of all its efforts, modern philosophy cannot get away from subjectivism. Constant criticism has completely wrecked the foundations of metaphysical thought. There is no road from the phenomenal reality to the metaphysical background, since the principle of causality, the key to metaphysics, has been utterly discredited. The inevitable result is that the metaphysics of to-day, or what goes by that name, bears no relation to reality. It remains a foreign element. Hence, its abstract, unreal character. It is either absolutistic [25] or pluralistic,[26] but never dualistic in the traditional Scholastic sense. The ultimate synthesis to one is a context of experience,[27] to another a logical construct,[28] to a third a kind of a dream realizing itself or pluralism of many entities.[29] Even mysticism is not without its champions (H. H. Slesser, *The Nature of Being*).

The theory of a finite God is quite popular among the Pragmatists and is held by Dr. F. C. Schiller and Dean Rashdall, Dr. D'Arcy attacks the theory of a limited deity, but substitutes for it an equally untenable Absolute. Between the Absolutists and the Pragmatists a fierce discussion is going on as to the question whether one mind can contain another. This problem

* Begun in January number.

[25] Bosanquet, *The Principle of Individuality and Value; The Value and the Destiny of the Individual.* The Gifford Lectures for 1911 and 1912. New York, The Macmillan Co.

[26] W. James, *Essays in Radical Empiricism.* New York, Longmans, Green and Co. 1912.

[27] Boodin, *A Realistic Universe.* New York, The Macmillan Co. 1916.

[28] J. S. McKenzie, *Elements of Constructive Philosophy.* New York, The Macmillan Co. 1917. "If God is taken to mean a being, distinct from the Cosmos, creating and guiding it, it would seem that the existence of such a being is neither established nor rendered probable" (p. 478). "Still, the general view of the Cosmos that we have been led to take appears to have a certain affinity with that implied in Brahmanism" (p. 476).

[29] E. G. Spaulding, *The New Rationalism.* New York, H. Holt and Co. 1918. "God is the totality of values, both existent and subsistent, and of those agencies and efficiencies with which these values are identical. He is also at once the multiplicity of these entities and the unity of their organization in that they are related. . . . Yet God is not all" (p. 517).

assumes various forms. In the Problems of Science and Philosophy (*Proceedings of the Aristotelian Society*) it is discussed under the heading "Can Individual Minds be included in the Mind of God?" But it is also well known as the problem of the inclusiveness of consciousness or that of the relation of finite centres of consciousness to the Absolute.

6. Perverted Conception of the Nature of Consciousness and the Initial Act of Knowing. The difficulty arises from a wrong notion of consciousness, for this is no longer defined as an activity, but as a relation or a givenness.[30] According to C. A. Strong, consciousness is a mode of relation between existing entities, the relation namely of givenness. It is only when thus explained, that the above mentioned question can at all arise.

At the bottom of all the modern confusion about the problem of knowledge lies a similar radical error. It is this, that the act of knowing is an act of differentiation. Now this is true of the judgment, but it is not true of the first and fundamental act of knowledge. The first act of knowledge is one of plain and simple apprehension. This may seem very old-fashioned, but unless we go back to this old idea we will never find our way out of the epistemological muddle. This fundamental misconception logically leads to a philosophy of pure experience or of Absolutism, because in that case every judgment has as its subject the whole universe. This is quite apparent in *Prof. J. Ward's* article in the July number of *Mind* (1919), where he claims that the "it" to which we refer our first sense impressions is not a definite something, but the environment as a whole. Prof. N. O. Lossky [31] takes the same stand. In every judgment there is a whole background of reality and this ever extending background is the subject of the judgment, and that background, in the end, is the universe in its entirety.

Though modern philosophers usually fail in the constructive part of their work, they are remarkably strong in the criticism of opponents. Pragmatists play havoc with the contentions of the Absolutists. Thus Dean Rashdall delivers some crush-

[30] C. A. Strong, *The Origin of Consciousness*. An Attempt to conceive the Mind as a Product of Evolution. London, Macmillan Co., 1918. E. B. Holt, *The Concept of Consciousness*. 1914. Same publisher.

[31] *The Intuitive Basis of Knowledge:* An Epistemological Inquiry. London, Macmillan & Co. 1919.

ing blows to Prof. Pringle-Pattison's [32] system. If God is conscious at all, Dean Rashdall contends, and man is conscious, man cannot be a part of God. Similar instances of judicious and destructive criticism we find in many other cases, which makes us think and hope that modern philosophy by a process of self-criticism will eventually arrive at the truth for which it is so sincerely striving.

7. A Return to Realism. Recently a tendency toward realism is becoming manifest, leading to a split in the camp of the Pragmatists, who are now divided into an extreme left and an extreme right. But this realism is yet very far from what we are wont to regard as realism. The *Neo-Realism* [33] is reflected in the writings of Perry, Russel, Spaulding, Macintosh and C. E. M. Joad. The group gathered about Prof. J. Dewey [34] clings to the more consistent interpretation of Pragmatism.

A strong case has been made out for *Theism* by Dr. W. R. Sorley in his *Moral Values and the Idea of God.* In many respects this is a remarkable work, virile in tone and timely in its message. Its optimism is inspiring and its logic very powerful. Yet, we are aware that this is not the road that leads to a firm conviction of the existence of God. Still a work of this kind renders valuable service in the orientation of the world of thought. The Rev. C. J. Shebbeare likewise breaks a lance in defence of the theistic world-view. His book, *The Challenge of the Universe*, is a brave attempt to restate in terms of modern science the old argument from design. Though the

[32] *The Idea of God in the Light of Recent Philosophy.* Gifford Lectures for 1912 and 1913. Oxford University Press. "More than once the conclusion has been forced on us that, if we are to reach any credible theory of the relations of God to man, the traditional idea of God must be profoundly transformed." See the author's answer to Dr. Rashdall in *Mind*, N. S., 28,109: "The Absolute is the self-contained and internally organized whole, whereas God is the self-communicating life. Yet the finite selves have real otherness."

[33] *The New Realism.* Coöperative Studies in Philosophy by six Realists: Professors E. B. Holt, W. T. Marvin, W. P. Montague, R. P. Perry, W. B. Pitkin, E. G. Spaulding. New York, The Macmillan Co., 1912. D. C. Macintosh, *The Problem of Knowledge.* New York, same publishers. R. B. Perry, *Present Philosophical Tendencies.* A Critical Survey of Naturalism, Idealism, Pragmatism and Realism, together with a Synopsis of the Philosophy of William James. New York, Longmans. Frank Thilly, *A History of Philosophy.* New York, H. Holt & Co.

[34] *Creative Intelligence.* Essays in the Pragmatic Attitude. By J. Dewey, A. W. Moore, H. C. Brown, G. H. Mead, B. H. Bode, H. W. Stuart, J. H. Tufts, H. M. Kahlen. New York, H. Holt and Co., 1917. *Studies in Humanism*, by F. C. S. Schiller. London, Macmillan and Co.

author holds that optimism may take a non-theistic form, it will more naturally issue in theistic conclusions.

What the Scholastics called *Philosophia Naturalis* or Cosmology hardly exists at present as a separate philosophical discipline. It has been absorbed by science. And this is one of the reasons of the abstract character of modern philosophy. Cosmology was the bridge for the Scholastic by which he passed from experience to abstract speculation and by which he returned from his boldest speculation to reality. Hence, he never lost vital contact with reality. Whatever one may say of Scholastic philosophy, it certainly cannot be called abstract in the sense of being remote from reality. The Scholastic always had both his feet planted on solid earth. Modern philosophy, having as a rule discarded cosmology and leaving it to the scientist, has also lost its hold upon reality. It is unreal and popular with neither the scientist nor the man of the street, who has no use for airy speculations. The place of cosmology is taken by such discussions as are contained in Dr. J. S. Haldane's volume, *The New Physiology and Other Addresses*. His thesis is "that the attempt to analyze living organisms into physical and chemical mechanism is probably the most colossal failure in the whole history of modern science". Vitalists, however, will gain scant comfort from his book, for, speaking of entelechies he declares: "We neither need, nor will have any ghosts in physiology."

8. **Lack of a unifying Principle in Modern Psychology.** *Psychology* holds the foremost rank in modern philosophy; but here also a trend toward empiricism and materialism is noticeable. This is most apparent in the attitude of *Behaviorism*[35] which approaches the problems of psychology entirely from without, reducing psychology to a species or a branch of biology, if not physics. Practically all psychologists to-day are one in rejecting the soul. The result is that there exists no longer a unifying principle. Miss Calkins[36] criticizes this way of treat-

[35] "The Presuppositions of a Behaviorist Psychology", by H. H. Bawden, in *The Psychological Review*, May, 1918; "An Attempted Formulation of the Scope of Behavior Psychology", by J. B. Watson, in the same review, July, 1917.

[36] Mary Whiton Calkins, *An Introduction to Psychology*. New York, The Macmillan Co., 1908; by the same author, "The Case of Self against Soul", *Psychological Bulletin*, July, 1917; and *The Self in Recent Psychology*, April, 1919. "This study, therefore, culminates in one insistent conclusion: The soul must go."

ing psychology, but has little to offer in its stead, for she also has no use for the soul. The immortality of the soul has been attacked lately by Dr. Leuba [37] in a particularly insidious manner. A questionnaire sent to a number of college men brought some very sad revelations, showing that a large percentage of these men do believe neither in a personal God nor in individual survival. The attempt to substitute psychological tests [38] for the old-time examinations is another indication of the drift toward materialism. *Ward's Psychological Principles*, though good in its way, draws its inspiration from evolutionary ideas and will not remedy the essential defect of modern psychology. The study of the subconscious [39] has engaged much attention, and the most fanciful theories have been built on it. It has also served as a provisional explanation of spiritistic phenomena. But here we are no longer in the realm of science.

9. Value of the Study of Modern Philosophy. Meagre and inadequate as this summary is, it shows the everlasting striving of the human mind for the possession of truth.[40] From all these herculean efforts we can learn something. It shall be, therefore, our task to follow the main currents of human thought and to enrich and to keep vitalized through contact with them our own philosophy, which if completely isolated might be in danger of stagnation or of hypertrophy of certain parts. Symmetrical growth of a system is possible only through continual correction by other systems. For every false philosophical theory owes its being to a wrong emphasis or an over-emphasis of a phase of truth. Error serves truth as a corrective. By

[37] *Beliefs in God and Immortality.* G. A. Coe, *The Psychology of Religion.* Chicago, The University of Chicago Press, 1917. "There is little evidence that many men desire immortality for themselves as mere individuals" (p. 296).

[38] Hollingworth, H. L., and Poffenberger, A. T., *Applied Psychology.* New York, D. Appleton and Co. "Tests of General Intelligence", by L. L. Terman in *Psychological Bulletin*, May, 1918. Ruger, G. J., *Psychological Tests.* A Bibliography. New York, Bureau of Educational Experiments.

[39] Holt, E. B., *The Freudian Wish.* New York, H. Holt and Co. Frink, H. W., *Morbid Fears and Compulsions.* New York, Moffat, Yard and Co. Freud, S., *Wit and its Relations to the Unconscious;* same publishers.

[40] Balfour, A. J., *Theism and Humanism.* Gifford Lectures for 1914. New York, G. H. Doran Company. R. Eucken, *Grundlinien einer Neuen Weltanschauung.* Leipzig, 1913. *The Life of the Spirit*, transl. by F. L. Pogson. W. H. Mallock, *Is Life Worth Living?* New York, Putnam.

contact with hostile philosophies, our own philosophy acquires a surer poise, a finer symmetry, and a fuller internal development. And besides there is nothing more interesting and stirring than the gigantic struggle of the human mind against the fascination of error. When we see men, in spite of brilliant talents and an heroic expenditure of personal energy, lapse into what seems to us gross errors, we will be the more appreciative of the truth which has fallen into our laps like a ripe fruit without almost any exertion on our part.

C. P. BRUEHL.

Overbrook, Pennsylvania.

RECENT HYMNOLOGICAL ITEMS.

Praise is lavished by *The Expository Times* (Edinburgh) [1] on the religious verse of Donald Johnson, a convert to Catholicity, who lost his life in the Great War. In 1914 he won the Chancellor's Medal for English Versification at Cambridge and two years later fell in France: "A trench had to be held at all costs, and the Germans prevented from advancing. Johnson without hesitation undertook the task but bade his friends good-bye, fully certain that he should not return. The poems written during the war are very different from the early poems. Not that they are either bitter or realistic. They simply pass from play to performance, from indifference to responsibility. Some of them are absorbingly religious. In the 'Ode on the Resurrection' there is poetic power as well as piety. 'Victor Victima' . . . at once finds a way into our hearts and may yet find a way into our hymnals."

VICTOR VICTIMA.

O sov'reign Body broken on the tree,
Mine is the traitor kiss that hangs Thee there:
Yea, and the garden of Thy pale despair
My heart's Gethsemane,

That garden where, upon the darkling sward
Drunk with the greed of hell, the wage of death
Stealing upon Thee, with her treacherous breath
My soul betrays her Lord.

[1] November, 1919.

Lo! mine the anguish of Thy piercèd side,
My malice is that spear that woundeth Thee;
Yet for Thy recreant lover, Lord, for me,
In silence Thou hast died.

Still move Thy gentle lips to love and rue,
While round Thee mock the children of Thy pain,
"Forgive them, Father, for their hearts' disdain,
They know not what they do."

Breathe now, dear Jesus, as Thy darkness falls,
The peace no terrors quench, no pains dismay;
Bring me, all crucified, with Thee to-day
Into Thy Father's halls.

The poem is pathetic and lovely in every way, and is full of Christian unction and piety. The anticipated early death of the singer adds poignancy and deep sentiment to his verse. But all of these things hardly combine to make it suitable for hymnal purposes. Divorced thus from its surroundings of personal piety and youthful meditation, as well as from its peculiar appropriateness in its present setting in view of its author's untimely death on the field of battle, it might seem touched rather with sentimentality than with sentiment.

There have been indeed many echoes, in hymnody, of the heavenly homesickness. The Polish Jesuit Casimir's fine hymn, *Urit me patriae decor*; the love-song of the unidentified "F. B. P." in the Tower of London during the Elizabethan persecution, which describes with Apocalyptic yearning the glories of the Heavenly Jerusalem, and which concludes, like the great book of St. John, with a cry like his own "Come, Lord Jesus!"—

Hierusalem my happy home
Would god I were in thee
Would god my woes were at an end
Thy joyes that I might see;

St. Peter Damian's fine hymn, and the many hymns that have found their inspiration in sources like these—all would seem to justify, against the accusation of sentimentality, the beautiful and gracious *Sursum corda* of the young Englishman's poem. But a hymnal, while it should properly give space to hymns dealing with Heaven and its overpowering attractive-

ness, has meanwhile to consider the practical side of human aspirations. Ecstatic longings for pain or persecution for Christ's sake are very personal things. Strong expressions and abundance of exclamation-points will not induce sublime yearnings in other hearts than those of the singers. And not infrequently a fairly acceptable hymn becomes almost ludicrous when sung under certain conditions. We recall hearing a church-full of very young boys shouting with unintelligent energy, the words—

> Take me, my Jesus, to Heaven,
> To the land of unchangeable love;
> Let wings to my spirit be given
> To soar to my country above.

That might pass. But the limit is exceeded when we come to the words:

> I am weary of life, and would fain
> All its joys and its sorrows to leave;
> I would flee from this valley of pain
> Bliss eternal from Thee to receive.

One thinks of Wordsworth's pathetic poem, *We are Seven*:

> A simple child
> That lightly draws its breath,
> And feels its life in every limb,
> What should it know of death?

After laboring for twelve years on the compilation of a Catholic hymnal, Mr. Nicola Montani, Choirmaster of St. John the Evangelist's Church in Philadelphia, is issuing the completed work. He is widely known as the Conductor of The Palestrina Choir, the only organization of its kind in the United States. His long and ardent service in the Music-Reform movement, the high standard of musical appropriateness which he has consistently advocated in *The Catholic Choirmaster*, of which he is editor, and his wide culture within and without the musical field, serve to assure us of a notewothy volume. The Latin section will contain motets (liturgical) and Masses in plainsong and in modern music. The English section is made attractive by the careful selection of fine translations of liturgical Latin hymns, together with long-approved original texts in English. Some of the texts are new to the hymnal

world; for instance, a hymn in honor of Joan of Arc (to be canonized in May), set to an old French and Catholic melody; a new rhymed translation of the *Adeste Fideles* constructed with a view to having the homologous lines of absolutely equal syllabic length and accentuation. An attempt has been made to gather into one volume the finest specimens of hymn tunes from genuine Catholic sources. A number of Slovak melodies are to be found in no other English hymnal, while there is representation of such widely different national types in melodic composition as the French, Italian, Austrian.

While (as the author writes me in an interesting letter), "the general adoption of a system of music in the Parochial Schools, such as the Ward method, is bound eventually to affect the taste of our children and that of their instructors", some respect must meanwhile be paid to tunes which have won their way to the hearts of generations of Catholics, although of inferior merit from a purely hymnal standpoint. Representation is therefore accorded to such melodies in the new hymnal—and (as I venture to think) very properly. The title of the forthcoming volume is *The St. Gregory Hymnal.*

The Macmillan Company has issued a biography [2] of Franklin S. Spalding, Episcopal Bishop of Utah, who was killed by an automobile in September, 1914. His hatred of war caused him to revise some of the hymns used by his denomination, in order to get rid of metaphors based on war and its ideas. His biographer tells us that, after the Great War had broken out, the bishop's "first sermon, on his return [from Salt Lake to Manoach] was on Peace. When he visited the Uintah country and saw the soldiers drilling at the fort, he wrote, 'what a waste of money it is, learning to kill'. Closer acquaintance with our soldiers on the reservation disgusted him with their drunkenness and idleness. Spalding repudiated the whole idea of a military establishment. When militarism revealed itself in August, 1914, he at once prepared a lecture and sermon on peace, and gave them both in every town he visited in August and September" (p. 285).

[2] *Franklin Spencer Spalding: Man and Bishop.* By John Howard Melish. New York: The Macmillan Company. 1917. 297 pages, 8vo.

On 11 September of that year, the bishop wrote: "When one thinks of the horror of war and realizes that the soldier is a sort of survival of a savage barbarous age, surely we ought not to dignify the idea by use in the worship of One who said, Blessed are the peacemakers." He accordingly thought that the words, "Fight manfully under His banner" in the baptism service should be changed into "Work faithfully for His cause" or into "something which doesn't suggest war". "In the Indian country", he said, "where soldiers are many of them drunkards and all of them lazy, what decent idea of the Christian can the soldier possibly give to the Indian child?" (p. 286).

He accordingly changed Baring-Gould's famous hymn, 'Onward, Christian Soldiers' into 'Onward, Christian Workers' and continued the process throughout:

Baring-Gould	*Spalding*
Onward, Christian soldiers, Marching as to war, With the Cross of Jesus Going on before. Christ, the royal Master, Leads against the foe; Forward into battle, See, His banners go.	Onward, Christian workers, Laboring for peace, By the love of Jesus Making strife to cease. Christ, the lowly toiler, Tells us what to seek; Wretched are the mighty, Blessed are the meek.
Like a mighty army Moves the church of God; Brothers, we are treading Where the saints have trod. We are not divided, All one body we, One in hope and doctrine, One in charity.	Like a mighty workshop Is the Church of Christ, Making all that's needed, Everything unpriced. Working all together, Free from greed and hate, Competition ended, All coöperate.
Crowns and thrones may perish, Kingdoms rise and wane; But the church of Jesus Constant will remain. Gates of hell can never 'Gainst that church prevail; We have Christ's own promise And that cannot fail.	Wealth and dollars vanish, Riches rise and wane, But unselfish service Cannot be in vain. Selfishness shall never Make our love grow cold; Christ's "well done" is better Than a world of gold.

There are two more stanzas, but the illustration given will suffice to show the strong anti-militarist spirit of the good bishop. In one respect, at least, the change should be considered an obvious improvement. For surely nothing could be more ludicrously untrue than Baring-Gould's lines affirming the unity of the Establishment which is so notoriously a "house

divided against itself". "We are not divided", sings the hymnodist, "All one body we"!

So, too, Laurence Tuttiett's hymn, "Go forward, Christian soldier", is metamorphosed through four stanzas, of which only the first shall be given here:

Tuttiett	*Spalding*
Go forward, Christian soldier, Beneath His banner true. The Lord Himself, thy Leader, Shall all thy foes subdue. His love foretells thy trials, He knows thine hourly need; He can, with bread of heaven, Thy fainting spirit feed.	Go forward, Christ's explorer, His strength shall make you bold; Through deadly, torrid jungles, To polar regions cold: Wherever on this planet The feet of men have trod, Your brothers must be followed With Christ's good news from God.

A final illustration is the change of George Duffield's "Stand up!—stand up for Jesus!" into a hymn of which only the first four lines shall be quoted here:

Duffield	*Spalding*
Stand up!—stand up for Jesus! Ye soldiers of the cross; Lift high his royal banner, It must not suffer loss.	Stand up, stand up for Jesus, Ye thinkers true and brave, Face every problem frankly, The truth alone can save.

Doubtless the hymns which are thus altered—or (some may think) parodied—are so popular with our separated brethren that the biographer thought it quite unnecessary to print them, as has been done here, for purposes of comparison with the curious versions of the bishop. Doubtless, too, it was this very fact of popularity that led the bishop to face so courageously the double menace of anger (on the part of those who dislike changes in hymns for the purpose of avoiding the war-metaphors) and of ridicule (by those who could scarcely avoid thinking of the wonderful changes wrought in old folk-songs by Alice in Wonderland).

Assuredly it was the irony of fate—although the bishop's biographer does not seem to have noticed it—that at the funeral of the bishop, which occurred a fortnight after he had written his letter inveighing against the hymnodal use of warlike metaphors, "the combined choirs of St. Mark's and St. Paul's" (p. 294) should sing over his silent form:

> The *strife* is o'er, the *battle* done,
> The *victory* of Life is won.

H. T. HENRY.

Catholic University of America.

Criticisms and Notes.

THOMAE HEMERKEN A KEMPIS, Canonici Regularis Ordinis S. Augustini Hortulus Rosarum, Vallis Liliorum, Consolatio Pauperum, Epitaphium Monachorum, Vita Boni Monachi, Manuale Parvulorum, Doctrinale Juvenum, Hospitale Pauperum, Cantica, De Solitudine et Silentio Epistulae. Adjectis Epilegomenis adnotatione critica, indicibus tabulis photographicis ad Codicem Mss. editionumque vetustissimarum fidem edidit Michael Josephus Pohl. Vol. IV tractatuum asceticorum partem extremam complectens. Friburgi Brisgov.: sumptibus Herder. 1918. Pp. 692.

Frater Thomas Hemerken of Kempen on the Rhine, whose *Following of Christ* men have read for nearly five centuries with a reverent confidence in its divine power to direct the soul, second only to that of the inspired Gospels which are its pattern and spirit, has written many other books, not so well known, yet breathing the same exalted and withal simple wisdom. One of his brothers in religion, who guarded the monastery library at Zwolle where Brother Thomas died at the age of ninety-one, counted some forty volumes as the work of his seventy years spent in the seclusion of Agnetenberg. Most of these were printed at Nuremberg as early as 1494 by the Carthusian Peter Danhausser under the title *Opera et libri vite fratris Thomae de Kempis.*

Leaving apart the *Following,* we know of no collection by any one ascetical writer, since the time of St. Bernard, that offers such an alluring interest to the spiritual-minded reader as this single volume prepared by the critical and erudite editor Dr. Joseph Pohl. The "Garden of Roses" opens the pathway through flowerbeds rich with the bloom and scent of religious virtues, whilst the "Valley of Lilies" takes us down the sloping meadow to the plain of humility where the Spouse of the Canticles meets her lover Jesus. The life of the true religious is pictured in rhythmic clauses, often with the accompaniment of music, for Thomas was fond of melody, and often sings his lessons in melodic verse.

Monachorum est orare;
Gemiscere et plorare:
Pro suis defectibus.
Linguam refrenare;
Aures obturare,
A vanitatibus.
Oculos custodire;
Pedes praemunire
Ab excursibus.
Manibus laborare:
Labiis exultare,
Corde jubilare
In Dei laudibus.
Prompte obedire.
Nunquam contraire
Suis majoribus.
Libenter servire.
Cito subvenire
Infirmis fratribus.

There is no string of the religious and priestly life which he does not touch, provoking a clear note, with a certain arpeggio effect that thrills and invites harmonious response. The *Manuale Parvulorum,* whilst it plays upon the theme of Christ that "the kingdom of heaven belongs to little ones", is not a pedagogical treatise, but an invitation to emulate the heroes of humility, St. John, St. Francis of Assisi, and the childlike of heart. Our behavior to the poor, the help of solitude and silence to a godly life, form the staple of the remaining treatises. The eminent Jesuit Fr. Clemens Blume (in the *Stimmen der Zeit,* February, 1920) directs attention to the poetical gifts of the highest order in Thomas à Kempis, as exhibited in his *Cantica.* Of these, the present collection contains over one hundred, most of them in Latin, and some in a mixed dialect such as was no doubt in use among the friars of Agnetenberg monastery. A goodly number of these have been gathered through the industry of Dr. Pohl, although Father Blume's critical judgment does not admit all of them to be legitimately ascribed to Brother Thomas. Up to the beginning of the seventeenth century there were only five *Cantica* known as belonging to the author of the *Imitatio Christi.* But the French Jesuit Henri de Sommal discovered several Mss. in a monastery of Louvain that are undoubtedly genuine. The number of twenty was increased further by a find at Zwolle where Brother Thomas lived, and the Brussels Royal Library confirmed the previous discoveries by duplicates in musical setting. All these compositions prove Thomas à Kempis to have been, as P. Blume writes, one of the best hymnodists of the fifteenth century. And there is prospect that further search into the monastic library treasures of his old home will confirm this verdict of the critics.

SALVE MATER. By Frederick Joseph Kinsman. Longmans, Green & Co., London, New York, Bombay, Calcutta, and Madras. 1920. Pp. 302.

Dr. Kinsman, whose name has been prominently before the ecclesiastical public as a bishop of the Protestant Episcopal Church, converted to the Catholic Church, offers this volume as an *apologia pro vita sua* to the friends who, trusting in his sincerity of motive, may yet doubt the consistency of his action and the logic of his reasoning. The book was written before the author had sought admission formally into the fold of Rome, and it answers the two questions, viz. why he abandons the Episcopal Church, and why it took him so many years to make up his mind to a step which his studies of religion in preparation for the episcopal ministry should have made clear to an open mind long before accepting the important charges in the community with which he was affiliated.

The volume shows very conclusively that his conviction of the insufficiency of Episcopalian Protestantism as the religion of Christ was not so much the result of a change as rather of a progressive revelation. He found in his accepted creed voids which the study of ecclesiastical history taught him to be filled from what had been accepted as Christian faith and tradition before the so-called Reformation. He realized that the reformers had destroyed essential groundwork in their zeal to eliminate present defects which caused them to make alliance with unscrupulous advocates of a new religion. He clearly saw the need of a Pope as the representative of Peter in the charter of the Church founded by Christ. Thus he was led to go back, and in an examination of the old credentials handed down from the patristic ages he recognized the true Church. Daily and observant experience taught him to realize that the idea of a priesthood was being deformed in practice within the fold over which he presided and around him; that the sacramental system was being mutilated, and that, when searching for grounds to correct these invasions of the ancient order of the sanctuary, he found in his own church no definite sanction.

Thus, step by step, with no thought of defection or of Rome as a possible solution of his difficulties, nor with any disloyalty to the church of his allegiance, but only with regrets of what, it seemed to him, had been lost of the ancient beauty, he groped his way back to primitive order. People who watched him said he was suffering from "Roman fever". His answer was that he was suffering from Anglican chills. He read everything that had a bearing on the reform movement toward primitive Christianity, on Anglican Orders, on Edward VI and the Book of Common Prayer, from the Protestant point of view. Indeed the difficulties of which he sought solution came in no wise from any suggestion on the Catholic side. They arose from his experiences as a bishop in dealing with ordinands and the clergy of his own denomination. As a final step to enlightenment he sought to verify the prejudices that had put a bar against Catholicism in his previous search, for there were symptoms that prompted suspicion that what he had been taught about the Roman clergy and their faith and practice might not be wholly fair to them. Gairdner's *Lollardy* led him to read Bishop and Gasquet, and to his surprise he found that their statements confirmed by reason and argument the casual peace he had experienced in Catholic surroundings, when he missed it, especially abroad, in his own communion.

In this way the honestly inquiring mind was led into new ways wholly at variance with the traditions which for several generations had been an honored heirloom in his family—traditions which bound

him to New England creeds with all their respectable associations of Puritanism, Congregationalism, and Episcopalianism. We have called the book an "apologia pro vita sua", but it is hardly an autobiography even in the limited sense of Newman's famous self-drawn portrait. Even Dr. Kinsman does not mean to write of himself but merely wishes to account for the development of opinions on one set of subjects that affected his decision to break with associations that remain dear to him on many grounds. As such the volume is a noteworthy contribution to apologetic literature and is bound to clear the way for many sincere minds inquiring after truth. We should add that the title *Salve Mater* is taken from the opening words of a school ode of St. Paul's Episcopal Academy, where the author as a boy received his first lessons of duty to search unreservedly after truth and the abiding presence of God.

STORIA LETTERARIA DELLA CHIESA. Vol. I. Epoca Ante-Nicena. Dalle origini Chiesa all'Editto di Milano. (a. 313.) Monsignor G. P. Sinopoli di Gunta. Torino, Roma: Pietro Marietti. 1920. Pp. 390.

We have here the first instalment of an important aid to clerical studies, one that bids fair to fill a void in our scholastic apparatus. There is, as the author observes, an abundant supply of literary histories, national, provincial — histories of the sciences and the arts. Neither is there any lack of valuable monographs on the Fathers, the Doctors, and other ecclesiastical writers. But an all-round Literary History of the Church adapted to the requirements of ecclesiastical students has yet to be written. This holds not only as regards the author's own language, Italian: in no other language is there, we believe, a work of the kind to be found. The volume at hand inaugurates therefore an undertaking the consummation whereof will certainly mean an enrichment of the student's intellectual outfit.

The plan of the work comprises four volumes. The first, in title above, covers the Ante-Nicene period. Here is given in the first place an outline of the social, moral, and intellectual conditions of the Pagan and Jewish world which the Apostles confronted with the New Gospel. Next in turn come the early heresies—the Gnostics; the early Fathers — Clement, Ignatius, Polycarp, Barnabas, the Didaché; followed by the various movements and phases that gave birth to new forms and tendencies of religious and literary activity, expository, controversial, apologetic, of which writers like Irenaeus, Tertullian, and Origen stand foremost, defended and followed or opposed by a host of less distinguished characters. The second volume of the work will carry forward the story from Constantine

to Gregory the Great. The third will cover the Middle Ages from the Fall of Jerusalem under the Persians to the fifth Crusade. The fourth volume is to complete the Middle Ages, from St. Francis of Assisi to the Council of Trent. When the latter term shall have been reached, the author, it may be hoped, will see his way to bring the work forward nearer to our own times.

If we may estimate the value of the whole from the portion thus far completed, the undertaking will be one of great value both as regards the material and the form of presentation. The matter of the volume at hand is disposed in the shape of chapters which apparently embody the author's lectures to students. To each chapter (in the table of contents) is prefixed a clear-cut summary which affords a bird's-eye view of the corresponding subject. The professor therefore as well as the student has before him in advance an analysis of the subject and a synthesis for subsequent review. The lectures are brief, succinct, to the point. The matter is sufficiently developed for scholastic purposes. There is also a good index, though we miss a bibliography. This it may be hoped the author will subsequently supply.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale: IX, "La Justice envers Dieu". Par le R. P. M.-A. Janvier, O.P. Paris, Lethielleux. 1919. Pp. 360.

Intensely dramatic, as well as pathetic, is the *mise en scène*. In Paris around the tables of the International Conference the representatives of the World Powers are deliberating how to secure justice for man. In that same city in the historic pulpit of Notre Dame a white-robed messenger of peace is pleading for justice to God. Arguing with the acumen and the profundity of his illustrious master, Aquinas, and pleading with the majesty of a Boussuet and the fervor of a Bourdaloue, he champions the rights of God. Applauding the generous initiative of the world-lords, he pauses to ask whether in these solemn assizes, held almost within the shadows of the great temple, thronged with the intellectual élite and the democratic masses of the French capital, to ask whether in those international councils there will be a thought of God's Kingdom on earth? Solicitous for the rights of the weaker peoples, will the secular powers vindicate the security and independence for Christ's vicegerent in Christendom? Eager that justice be done to every rightful claim, come it from the proletariat of labor, the children of Israel, or the sons of the Prophet, will they recognize that right which is of all rights the most important because it is the basis on which every other right must rest, and the most sacred because it is insep-

arable from the supremest of rights, the right to render to the Creator the homage He demands? And thus, with the logic of truth and the eloquence of righteousness, Père Janvier advances to the theme which he unfolds in the present portion of his *Exposition of Catholic Morality*. Like its predecessors in the series of Conferences which he has been giving for the past sixteen years, in the Paris Cathedral of Notre Dame, the work has at first sight more the appearance of an elaborate theological tractate than a collection of pulpit discourses. Nor does it lose this semblance as one continues to peruse its pages. In truth each conference is a small tract of theology, a tract wrought out not indeed with the technique of the Schools, but moulded with the skill and adorned with the form in which the consummate orator is able to exhibit Truth. The substance, of course, is the thought of the Angelic Doctor, St. Thomas, but his great commentators, Saint Augustine and many more modern authorities, as well as the leading *conférenciers* of recent times, have contributed to it of their wealth. But the whole has passed through the fertile mind of Père Janvier where it has taken on the flexible and graceful shape which it bears in these Conferences.

Specifically, the subject matter is divided into six discourses, as follows: 1. Divine Worship; 2. Internal and External Worship; 3. Public Worship; 4. Prayer, Its Efficacy; 5. Its Grandeur; 6. Sacrifice. Besides these, there is a series of six instructions for the Easter Retreat. As usual, the volume contains a Table of Contents in which the abundant matter is so nicely analyzed that the busy priest who wishes to draw upon the volume for sermon notes will find no difficulty in adapting each conference to at least two discourses of average length. The wonderful clearness of the thought and the limpidity of the style greatly facilitate the process of adaptation.

LITURGICAE INSTITUTIONES. Tractatus primus: De S. Liturgia Universim. Auctore C. Callewaert, J.C.L., Eccl. Cathedr. Brugensis Canonico, etc. Brugis: Carolus Beyaert. 1919. Pp. 160.

The present volume is the introductory one to a series comprising the liturgical interpretation of the Breviary, Missal, Ritual, and the ecclesiastical cycle under the title *Annus ecclesiasticus*. The author treats his subject of the Liturgy in general not merely as a Prolegomena but as a distinct branch of the *Institutiones Liturgicae*. Accordingly he distinguishes cult or worship from the liturgical expression of the same, as set forth in the history of the Church. The first part enters upon the analysis of the subject in its broad aspects, considering the end and purpose of the liturgical service, the prin-

cipal and secondary ministry, the fruits, from the doctrinal, moral, and ascetical points of view. The historical aspect begins with the apostolic tradition and follows up the successive practice and legislation through the periods of Oriental, Gallican, Roman, and various local usages, down to the reforms of Trent and the evolution of the seventeenth to the twentieth century.

The latter half of the volume is devoted to an inquiry into the sources of liturgical legislation, the early collections and the interpreting bodies such as the Sacred Congregations. A special article is devoted to the study of the texts, the preferences and corrections represented by the literary monuments and typical editions of the Roman liturgy. The final chapter, "De Liturgica Scientia ejusque Methodo", is intended to guide the student in the systematic inquiry as to the manner of exposition. There is a chapter on customs, also a good analytical index. The author has in press a practical guide on the Mass, under the title *Caeremoniale in celebrandis Missis tam privatis quam solemnibus, in Vesperis et Laudibus SS. Sacramenti servandum.*

THE CATHOLIC AMERICAN. By the Rev. George T. Schmidt. New York: Benziger Brothers. 1920. Pp. 148.

FROM DUST TO GLORY. A Sequel to "The Straight Path". By the Rev. M. J. Phelan, S.J. New York: Longmans, Green and Co. 1920. Pp. 157.

Two eminently practical works serving the religious, moral and the higher spiritual needs of the laity. Father Schmidt, whose no less practical book for the clergy is likely to be known to the present reader, has a discerning eye, made keen by priestly zeal, for the things the layman ought to know and to be thinking about at the present hour. These things touch the duties of the citizen—regarding which perhaps not enough is heard from our pulpits—the Catholic press, church support, Catholic missions, Catholic leadership, the spirit of the times, mixed marriages, Spiritism, Freemasonry, Catholic societies, retreats, and several other subjects no less important and insistent. Concerning them all Father Schmidt writes wisely, luminously, forcefully, interestingly. Put into the hands of intelligent lay men and women the book will prove a source both of light and power, and a great service to the priest's pastoral ministry. Being brief, it is likely to be read; and being convincing and practical, it is likely to be heeded. The chapter on "The Soul's Vacation" is a plea for laymen's retreats. In this connexion the other volume above may be recommended.

From Dust to Glory is the soul's orbit, the passage from the dawn to the setting of the present life, the setting that presages the rising to life eternal. The book is in reality the Spiritual Exercises transfigured and decorated. No, it does not paint the rose; it simply places the rose in a light where it may be better seen and appreciated. The book is in a measure the sequel to the *Straight Path*. In the latter book, as has been shown in these pages, Fr. Phelan pointed out the road to the True Faith. In it the four marks of the Church are transfigured in a metaphor. *The Straight Path* orients the soul for the journey from *Dust to Glory*. The latter book makes clear the purpose of life, indicates the obstacles and false lights that endanger the journey, and depicts the goal in lines and colors that cannot be mistaken. The author rightly judges that many turn away from spiritual books because of the dullness or heaviness of the style; and accordingly he has sought to lift the sacred truths embodied in the Exercises above the region of what seems at least to the average lay mind monotonous if not commonplace; and has invested them with brilliant coloring and happy imagery. The serene intellectualist may, it is true, prefer the naked severity of the original. For him there is an abundant literature already provided. But no doubt the average "exercitant" who stands more in need of the *conversio ad phantasmata* will welcome the approaches and aids to meditation that come through the imagination and light up the intellect through the embellishments of style. For such the present volume may be recommended.

A GENERAL HISTORY OF THE CHRISTIAN ERA. In two volumes. Volume one: From the Beginning to the so-called Reformation (1–1517). Vol. V of the Catholic University Series. By Nicholas A. Weber, S.M., S.T.D. Washington, D. C.: The Catholic Education Press. 1919. Pp. 343.

Following so closely on the recent completion of the very serviceable manual, the *Modern World,* by Frs. Betten, S.J., and Kauffmann, S.J., which in turn had supplied the need of a more compendious treatment than that furnished by Fr. Guggenberger's three-volumed *General History of the Christian Era,* the present work, bearing also the latter title, might seem *actum agere.* This, however, would be a narrow view to take of the scope and value of works of the kind. Although treating of the same general theme, there will always be a sufficient variation in detail, as well as in method, manner, and style, to cause one text book to be preferred to another by this or that teacher or pupil, not forgetting that the same individual finds it profitable to have both books at command;

for it is probably not in the domain of history that the *homo unius libri* is to be feared. At all events, if it be not quite literally true that the present work arrives in time to fill a void in the line of history text books for use in Catholic secondary schools, it does in fact enrich our inabundant supply of such literature. And let us hasten to add that it does so in a most acceptable and worthy manner.

The range of matter covered by the volume is sufficiently clear from the title above. The second volume, in course of preparation, will comprise the post-Reformation centuries down to the present day. It will not be necessary to dwell here upon the subjects treated in the present volume. They are those, of course, which naturally fall within the compass of every work of the kind—the origin and propagation of Christianity, the persecutions, the migration of the nations, their conversion, the Mohammedan invasion, the Church and the Empire, monasticism, feudalism, and the rest. As regards the manner in which these historical factors, movements, institutions, are analyzed and presented no measure of praise should be deemed excessive. The salient features of the historic facts stand out in clear relief, the causes of the leading social events are discerningly traced, the results judiciously estimated. The style is simple, and sufficiently fluent and graphic to hold the reader's attention. The superior qualities of treatment receive proportional support in the didactic structure and apparatus of the text book itself. The apt disposition of the varied typography, the excellent maps, the fine half-tone illustrations, the general introductory bibliography, and the special book lists appended to each chapter—all this material equipment makes the work an almost ideal text book, one that is quite on a level with the high grade of excellence set by the preceding portions of the Catholic University Series. It is the fifth number of this series, the laudable purpose of which is, as the Rector of the University observes in his commendatory introduction to the present volume, "to form the Catholic youth of our nation in the fear and love of God and in devotion to their country".

HANDBOOK OF CHRISTIAN LITERATURE: THE LETTERS OF ST AUGUSTINE. W. J. Sparrow-Simpson, D.D. Pp. 336.

TRANSLATIONS OF CHRISTIAN LITERATURE, SERIES II. LATIN TEXTS: TERTULLIAN'S TREATISES CONCERNING PRAYER, CONCERNING BAPTISM. Translated by Alexander Souter, D.Litt. Pp. xvii—75. **THE TREATISE OF NOVATIAN ON THE TRINITY.** By Herbert Moore, M.A. Pp. 153. All published by the Society for Promoting Christian Knowledge: London; The Macmillan Company: New York. 1919.

The Anglican Society for the Promotion of Christian Knowledge has done a singular service to the cause of truth by adding these three volumes to its already long list of meritorious publications. *The Letters of St. Augustine* are given the first place in the trio above (though from a chronological point of view they should be last) because of their intrinsic and wider interest. The Lives of St. Augustine with which most of us are familiar are based more upon the *Confessions* and the larger controversial treatises and doctrinal expositions than upon his correspondence. And yet it is from the latter that a deeper insight into the mind, the soul, no less than the external activities of the greatest of the Latin Fathers and Doctors of the Church is to be obtained.

The extant Letters of St. Augustine cover a period of forty-three years, the first dating from 386, the year prior to his conversion; the latest from 429, the year before his death. In all, they number 270, whereof, however, 50 were addressed to him; so that 220 alone came from his own pen. Omitting the seven letters written before his consecration, 213 belong to the period of his episcopate. If this does not seem a relatively large correspondence, it must be remembered that in Augustine's case a letter often meant an elaborate treatise, so great being his copiousness of thought that "his spring often becomes a river, his river a sea". These letters occupy a folio volume comprising in Gaume's edition 1370 columns.

It need hardly be said that the editor of the collection above has essayed no translation of this sizable tome. His has rather been the task, a task undertaken apparently *con amore,* of classifying the Saint's letters, and then describing and illustrating the outstanding features of each group. The principle of classification has not been entirely, as in the case of the Benedictine edition, the chronological sequence. The letters are here arranged according to subject matter, although the chronological order has been followed as far as possible within each group. The advantage of this arrangement is obvious. The reader can easily follow the Saint's doctrine and the development of his ideas on each subject, as well as study the character of the main subjects with which his mind was engaged. Accordingly, we are given in turn, after the letters that precede his consecration: 1. his letters on paganism; 2. on the doctrine of God; 3. on African Church divisions; 4. on Grace; 5. on Biblical exposition; 6. Letters to St. Jerome; 7. Letters to women; 8. Letters on the Eucharist; 9. on diocesan affairs; and last, the letters of his closing years. Under these various headings, Dr. Simpson has succeeded admirably in bringing out the many-sided traits of Augustine's personality—his profound spiritual wisdom, his lofty idealism, his priestly zeal, and, with it all, his singular humility and the unselfishness which made

him simply spendthrift of his time and energy in replying to all kinds of questions that were launched from every quarter at this busiest of men. Did space permit, it might be worth while illustrating these traits of St. Augustine's character by referring to typical letters. We can make room for but one instance. Let it be from the Saint's letter to Sapida, a woman dedicated to the religious life. When Sapida's brother died, she sent a tunic which had belonged to him as a present to Augustine.

> "Augustine accepted it, and writes to say that he is wearing it in deference to Sapida's request; since she says it would be a comfort to her and he does not wish to hurt her feelings. But Augustine never liked people to make him presents which would in any way distinguish him from other people.
>
> "In one of his sermons he explained his reason for this. Costly robes were sometimes sent him as suitable to his episcopal position. 'But it is not becoming for Augustine,' he said, 'who is poor, and who is the son of poor parents. Would you have men say that in the Church I found means to obtain richer clothing than I could in my father's house, or in the pursuit of secular employment? That would be a shame to me.'
>
> "He went on to tell the congregation that if such gifts were sent, they would be sold for the benefit of the community. 'I assure you that a costly dress makes me blush, because it is not in harmony with my profession or with such exhortations as I now give you, and it ill becomes one whose frame is bent, and whose locks are whitened, as you see, by age.'"

But, then, that was fourteen hundred years ago. *Tempora mutantur et nos mutamur in illis.* And has not Marx told us that our ethical as well as our social and political conceptions depend on economical conditions? We don't do things, nor conceive of them, in modern Babylon as they used to do in ancient Hippo.

In offering the foregoing recommendation of Dr. Simpson's work, we would not have it cover all the editor's theological opinions. From some of these the Catholic student may have to dissent, as, for instance, where it is said that St. Augustine changed his opinion about predestination.

> "He changed his opinion also about predestination. In his earlier period he understood the text, 'Who will have all men to be saved,' as meaning a universal offer of salvation. But in his later period, that is, from A. D. 417, he was led, by inferences on the doctrine of grace and Divine Will, to reject what is the obvious and natural meaning of the passage quoted, and

to deny, in the interests of a theory of predestination, the existence of any sincere will on the part of God that all men shall be saved."

We are inclined to think that the editor has rather read this opinion into Augustine's later mind than discovered it in the Saint's theology.

We have said relatively so much of the first of the triplet of books before us that we can afford to say little of the other two. Tertullian's Treatises on the *Our Father* and on *Baptism* are, as every patristic student is aware, among the classics of early Christian literature. The *De Oratione* is of interest not only because it is the earliest extant exposition of the Lord's Prayer in any language, but also for its intrinsic qualities and the text which Tertullian employed.

The *De Baptismo* is likewise the earliest treatise on its subject. It is at the same time a treatise on Confirmation, as the latter Sacrament in those days was conferred immediately after Baptism. The present version, since the editor wisely decided to bestow more care on the thought and spirit than on the letter of the text, is smooth and readable. The editorial additions are valuable, particularly the feature that brings out the Biblical references and allusions. Not the least noteworthy point in this connexion is its showing how thoroughly saturated was Tertullian's mind with the Sacred Writings. Within the limits of these two opuscles—about 50 short pages—there occur some 240 references to the Bible.

The Treatise of Novatian *De Trinitate* is of interest as illustrating the opinions of an able writer at an early stage in the development of Christian understanding: but sometimes, as Dr. Moore goes on to observe, "the language is unguarded and dangerously near heresy. Indeed it is probable, and traditions found in writers of the time suggest, that it is true that the survival of writings of such a schismatic as Novatian is due, not only to their good fortune in being attributed to accepted Church authors, but also to the efforts of heretics to preserve them as supporting their views".

The present translation, which is eminently clear and readable, will serve the purposes of students of the history of dogma, the purely theological value being of secondary importance.

THE BRITISH AND ANGLO-SAXON PERIOD. History of England Series. By Ernest R. Hull, S.J. St. Louis: B. Herder; and New York: P. J. Kenedy & Sons. 1919. Pp. 279.

Here is presented another of those sensible, solid, scholarly, practical, and interesting defences of Catholic truth, a goodly number of

which have already been given us by the alert and accomplished editor of *The Bombay Examiner*. History, English history, is here purged of the errors and misconceptions which Protestant, particularly Anglican, writers have injected into it, and is shown to be the ally and defender of Catholic teaching and practice. This of course is accomplished by no *a priori* I-told-you-so process, but by a careful sifting of the leading standard authorities. A list of those authorities, about fifty in all, half of which are Catholic, the other half non-Catholic, is given at the start. The British and the Anglo-Saxon periods are charted both from a secular and from an ecclesiastical standpoint. The topics of controversy are classified, and the several portions of Anglo-Saxon Church history are then taken up *seriatim*, and the Protestant version and interpretation of the events and personages exhibited and critically examined with a view to discover the points which those authorities hold in common with us and those wherein they differ from us and why we differ from them. The essential purpose of the book is, therefore, as the author himself defines it, to furnish an antidote to the traditional Protestant version of history, sometimes in confutation of the falsities which it contains, and not seldom also supplying certain information which the Protestant historian usually leaves out, and which makes all the difference to the case.

The usefulness of a work of this sort is evident. The author's well-established reputation for judicial impartiality assures one in advance of what an attentive perusal of the work doubly confirms.

THE TEACHING OF THE QUR'AN. With an Account of its Growth and a Subject Index. By the Rev. H. U. Weitbrecht Stanton, D.Ph., D.D., Chief Reviser of the Urda N. T., Editor of Bibliography for Missionary Students. London: Central Board of Missions and the Society for Promoting Christian Knowledge. New York: The Macmillan Co. 1919. Pp. 136.

The increasing interest in the work of the Foreign Missions lends value to the experience that throws true light upon the character and religious prejudices of the people to whom we would make Christian doctrine accessible. With regard to the Mussulman population, such information is of special worth now when, as a result of the war, the old Turkish possessions are being opened to a large influx of English-speaking Christians. Missionaries, however efficient in other lands, have recognized a certain uniform failure to gain over the followers of the Qur'an to the Christian religion, though they have been able to impress the Arab people with their superior en-

dowments in science and art. The Jesuits at Beirut, with their splendidly equipped university and press, which operated for years before the Protestant missions had opened an active propaganda on similar lines, have been sending forth large numbers of well-educated men in the learned professions from among the followers of Mahommet; but they have made comparatively few converts among them. The mission schools are indeed frequented by Arab children. The attraction, however, is not the Christian religion, but rather the proficiency in languages and other studies which the natives find it possible to exploit for gain.

The reason for all this lies chiefly in the fact that Christianity meets in the Mussulman a higher religious type and more deep-rooted spiritual ideals than among pagans. The followers of the Koranish faith are not merely more fanatical; they are also more spiritual and have a greater regard for the ascetical demands of living as means to perfection, than has the average Christian. To approach them successfully with an offer of an exalted standard of life one must realize their own high rule of conduct in its relations to God; and though that rule is not at all consistent, it has excellences which leave the Christian on an apparently low level in matters of religious worship. A knowledge of the Qur'an is a decided help to this end.

There are of course many editions of the supposed text book of the religious and moral teaching of Mahommet. But they are not explanatory or illustrative, so as to allow of a comparative valuation between the religion of the Turk and that of the Christian. Dr. Stanton, though he writes in the interest chiefly of the Protestant missions, does not present his subject in a controversial form or purpose. He merely proposes to interpret the Gospel of the Moslem to those who are not familiar with the influences which that confession exercises upon its believers. His residence of thirty-five years in the central Punjab, where the Moslems are in a majority, has enabled him to understand the mind and heart of the Arabian seekers after truth.

The volume gives a history of the composition and growth of the Qur'an under Mahommet. It next analyzes its separate contents—the doctrine of God, of Revelation with its various articles of faith regarding angels, Scripture, prophecy, judgment, sin, salvation and good works, such as confession, prayer, almsgiving, fasting, etc. From these topics it becomes plain that there is a large area of common faith from which one who seeks to make converts among Mahommetans must work onward to explain and demonstrate the superiority of the Christian faith. Catholic students will, therefore, find in this volume much information to serve them in rightly esti-

mating the attitude with which argument in behalf of the Catholic Church must be presented to the Oriental, who is not lacking as a rule in zeal so much as in a right understanding of the Christian faith.

AN ETHICAL SYSTEM BASED ON THE LAWS OF NATURE. By M. Deshumbert. Translated from the French by Lionel Giles, M.A., D.Litt. Chicago and London: The Open Court Publishing Co. 1917. Pp. 231.

An "Ethical System based on the laws of nature" is a captious, though a suspicious and a misleading, title. We all like to base our Ethics on the natural law—that is, the moral law of human nature; for it is just that foundation that gives Ethics a claim to being a philosophical, as distinguished from a physical, science. But we—that is, the vast majority of students, including teachers of Ethics—decidedly refuse to base Moral Philosophy on the "laws of nature"; that is, upon principles which merge man with the universe, with electrons, atoms, molecules, cells, plants, protozoa, quadrupeds, bipeds (feathered), or even the anthropoids. Now it is upon these "cosmical laws" that the system propounded in the little book above is erected. We might therefore disclaim *ab initio* to have anything to do with the system or the book. And this notwithstanding the fact that, as the title tells us, the work has become so popular as to have been translated already into seven languages and is soon to appear in three more; to say nothing, likewise, of the fact that Dr. Saleeby considers the book "a real contribution to the didactic Religion of Life"; whatever that may mean; or that Dr. Giles, the very competent translator, finds it to be a special merit that the system herein embodied "may be regarded as Taoism (the philosophy of the ancient Chinese Lao Tsu) purged of its extravagances and misapprehensions".

On the other hand, the mass of extraneous authority thus attaching to the system is sufficient to arrest our attention long enough to examine the salient characteristics of it. And first let us inquire of M. Deshumbert, what is Ethics? Natural Ethics, he says, "may be defined as the science which has for its object all means of conserving and augmenting life in all its aspects (physical, intellectual, moral, social, and esthetic), and thus realizing the full development of the whole being". Certainly the definition is comprehensive—ample enough to swallow up every other human science and art. For what science or art is there that is not a means of conserving and augmenting life? The only fault with the definition is that it is not convertible with the thing defined. On the other hand, it is perfectly consonant with the author's conception of Good and Evil.

"What is Good?" he asks; and thus he answers: "The Good is everything that contributes to the conservation and enlargement of life—that is to say, to the full development of our physical, intellectual, moral, social, and esthetic faculties, to the normal exercise of all our activities. Or, more simply, the Good is everything that contributes to the harmonious expansion of the individual and of the groups of which he is a member." Evil, he says, "is everything that diminishes life to no purpose, everything that unnecessarily hinders this full development and harmonious expansion of the individual and of the groups, the only rightful exception to this rule (which must always be taken scrupulously into account) being such as are necessitated by the normal development of other individuals and other groups".

From these conceptions of the Good it follows that: "Every being that strives to impart the fullest possible development to its own life and to the lives of others is a moral being." This naturalistic conception of morality is the logical outcome of the author's philosophical world-view, which is that of materialistic monism. The cosmos, man included, is one universal, living substance which, "in order to live its life in the fullest sense—that is, to enjoy the widest range of activity—had to split itself up into a multitude of particular objects differentiated from one another, for otherwise its existence would remain vague and indeterminate. Each of these particular objects, be it star, planet, man, animal or plant, passes through five stages: birth, growth, maturity, decay, death" (p. 131).

We give one more extract that will serve to illustrate the charming *naïveté* which passes for sober science in this new(?) system of Ethics. "There can be no doubt[!], for example, that after millions of years all animals, including the human race, and after them all plants, will gradually die out; their substance, however, will return to earth, air and water. Later on, the whole solar system (including, of course, our own planet) will also revert to what may be termed its original state [ether and electrons]. But this neutral condition, as we may consider it, will not last forever. A nebula will again be evolved out of the mass of ether or electrons and will gradually be transformed into a sun and planets. These latter will engender living things, which will strive in their turn to develop, to live ever fuller and better lives, and to expand to their utmost capacity. The 'partial universes' without number which exist at the present moment have all had a beginning, and will therefore all come to an end, each at a different period of time, but only to be born anew. This cycle of birth, growth, maturity, decay, and death has occurred an infinite number of times in the past, and will be repeated an infinite number of times in the future. The forms of

substance change—in other words, they are born and die; but the Universal Substance is of its essence and is everlasting. This substance, that is known to us in its outward manifestations as Cosmos, the All-embracing Unity, the Great Whole, Nature, or the Universe, never having had a beginning, can likewise never have an end" (p. 132).

But enough. We have given more than sufficient proof why a Catholic student cannot accept, however popular it may be, this "Ethical System based on the laws of nature". And we have given so much because the true character of a work that will be circulated through ten languages ought to be known for what it really is to the readers of this REVIEW. If it be asked why a book based on monistic and even materialistic principles can in these days, when a spiritualistic conception of the universe is supposed to be prevalent, become so popular, the answer in part may be that the work abounds in data drawn from natural history, observations in themselves interesting but which the writer has wrested from their really theistic significance to the service of a crude, materialistic monism. In the second place, the system in reality frees man from all moral obligation. For if there be no personal God independent of the Universe which He has created, and upon whom that universe is utterly dependent and to whom man in particular is absolutely and universally responsible, then no obligation is possible, no duty, no adequate sanction for moral law can exist. For no one can feel obligated to be true to the Cosmos, or to serve the interests of Universal Life—especially a Life that simply emits human units as so many sparks which are to be reabsorbed into its bosom.

Literary Chat.

The Book of the Exercises by St. Ignatius has in recent years given rise to a series of pertinent studies. The *Collection de la Bibliothéque des Exercices* has been issuing six fascicles annually since 1906. The fifth number for 1919, unavoidably belated, has recently appeared. It treats of certain predecessors of the Ignatian methodical meditations. Systematized plans of meditating, P. Henri Watrigant, S.J., the writer, maintains, were not invented by St. Ignatius, and he cites in proof of this statement three ascetical authorities of the fifteenth century: the Venerable Dom Louis Barbo and his *Modus Meditandi;* Mauburnus and his *Meditatorium;* Dom Garcia de Cisneros and his *Exercitatorio.* These three writers taught systematic forms of meditation, whereof the works mentioned are manuals and illustrations. Students of ascetic science will find this collection of studies and documents informing and practical. It is published by the *Bibliothéque des Exercises,* Enghien (Belgium) and by Lethielleux, Paris.

The *Bonne Presse* issues in its *Nouvelle Bibliothéque pour tous* a neatly printed and illustrated brochure volume of 110 pages entitled *Fleurs de*

Paix et Fleurs de Guerre. The writer, M. Charles Baussan, is an artist of fine instincts and discernment. He sees the ideal in the homely things of life and the tragic ways of war, and he has the art of teaching without preaching. He makes the useful beautiful, while "the Good Press" gives his work a worthy setting without asking too much in return from the purchaser. (Paris, 5 Rue Bayard.)

As the orgy of hate in which people, irrespective of their religious creeds and professions, have been revelling abates, they are coming, even though slowly, to accredit the enemy with some measure of human decency. Some of the Christian deeds of our brethren beyond the Rhine are gradually reaching the light. For instance, at Paderborn the Boniface Press issued the war literature which was prepared and distributed by the *Kirchliche Kriegshilfe zu Paderborn*, a Catholic organization established for general helpfulness during the war. The report of this beneficent organization covering the year October 1917 to October 1918, together with a batch of the "war literature" distributed, has come to hand. From the Report we get some idea of the efficient management of the association and the wide range of its activities. Those activities divided themselves into corporal and spiritual and there was no aspect of either group that was not effectually provided for. The work centred mainly on the needs of prisoners and the interned, no discrimination being made as to friend or foe. The books and brochures were published in the various languages, and embraced not only religious subjects, but a variety suited to the requirements of different classes such as university professors and students, officers, and others. Thus we find the *Pace di Dio, foglietto bimensile*, consisting of interesting and instructive reading suited to the average Italian soldier; also *Licht en Liefde*, a periodical of like character for the Flemish prisoners. And so on.

It is amazing with what promptitude, amid the harassing conditions left by the recent war, Catholic Germany has taken up its rôle as leader of its people in the literary field. Probably activity in this line had never ceased, only we were not aware of it, because all communication had been cut off. At any rate we find now that the Catholic *Kriegshilfe* had not only provided its own soldiers with healthy and attractive reading material, but had printed for its French, Italian, English and Russian prisoners an ample supply of books and brochures, in which no note of prejudice or hateful animosity, but only God's love and peace and hope, and the songs that promised better brotherhood, were to be found.

These things came from the Rhineland, Westphalia (Paderborn) and Bavaria. And now we get from the same sources the familiar periodicals, with their solid and interesting appeals to reason and faith—the Jesuit organs *Stimmen der Zeit* and *Katholische Missionen* (Herder), and Bachem's *Deutsche Zukunft* (Cologne), and the *Rundschau* and *Jugendpflege* (Munich), with a host of capable and attractive mediums for every condition of the Catholic population.

Among the new publications that command the attention especially of ecclesiastics are *Liturgie und Kunst*, an illustrated monthly edited by the Benedictines of Michaelsberg, and published by B. Kuehlen of Munchen Gladbach. Its special purpose is to set forth the Catholic liturgy in its esthetic, artistic aspects, to foster interest in and understanding of the liturgical feasts, and to guide artistic endeavor in the direction of Catholic expression. The same firm (B. Kuehlen) publishes a new organ for friends of Christian art under the significant title *Gottesehr*. It is edited by Dr. Andr. Huppertz of Cologne, and promises to revive interest in the best forms of ornamental decoration in painting and architecture. May the effort find the support worthy of its purpose to serve the honor of God in the beauty of His tabernable on earth!

The mere fact that a revolutionary movement like Bolshevism, or its American counterpart I.W.W.-ism, has become widespread, is no guarantee that either its principles or its

history are generally understood. Its opponents as well as its friends are apt to obscure both. The passions it stirs up do not help to clarify the real conception of what it stands for or what it has really done or is trying to do. And yet even the devil should get his due. *Fiat justitia!* From this point of view, a recent number of the Columbia University Economic Studies, entitled *A Study of American Syndicalism*, has an importance for those who wish to understand the industrial revolution.

The author, Paul Brissenden, Ph.D., is a Special Agent of the U. S. Department of Labor, as well as the bearer of several academic distinctions. He has gone to first-hand sources—interviews, official papers and pamphlets, convention proceedings, personal interviews, and even soap-box speeches(!) for his facts and statements. He avoids philosophizing about the "Wobblies", and endeavors to find out and state in plain language who they are, what they have done, and what they are seeking to bring about. The result seems to be an all-round, dispassionate — perhaps more sympathetic, if anything, than the opposite—presentation of American Syndicalism. The book, now in its second edition, is up to date, and is well documented (Columbia University Press; Longmans, Green & Co., New York).

Mr. John Spargo, the well-known Socialist—he has severed his connexion with the Socialist Party as a political organization — has written two popular books on Bolshevism: one a critique aiming to show that the movement is the enemy of democracy both political and industrial; the other treats of the *Psychology of Bolshevism* (Harper & Bros., New York). In the latter "he shows how Bolshevism has crept into the schools, the colleges, the churches, the clubs, the societies, the lodges; into the homes of not only the poor, the workers, the oppressed, but into those of the rich, the powerful, the idealistic, the romantic, the religious—a heterogeneous mass of people of two extremes: one with a neurotic conscience—the sentimental rich, self-accusing at the thought of living at the expense of the poor; the other with no conscience at all—potential anarchists, dissatisfied with everything and everybody".

That is a fair summary of what Mr. Spargo accomplishes. He touches upon the consciousness and to some degree the conscience of the Bolsheviki, genuine and dilettante. He does not get at the really philosophical principles underlying and actuating the world's unrest, of which Bolshevism in Europe and I.W.W.-ism with us are simply acute stages. As a consequence his proposals for the solution of the labor problem and the elimination of poverty from the body social, while sane and sound in themselves, are inadequate. Substantially they are summed up in the democratization of industry and in State insurance. The social problem, it is platitudinous to say, lies deeper, and the solution must tap the personal springs—the motives and forces—of life and conduct. In a word, the problem is mainly a moral and religious one and the solution must be drawn from ethics and from faith. Ethics includes the economic and political forces and methods, faith the prime motives and final sanctions of life.

Some wise suggestions looking toward social betterment are summed up in a cheery-looking little volume entitled *Reconstruction Virtues*. The booklet comprises an Advent course of sermons by Father Thomas Burke, C.S.P. The personal forces which the author shows to be essential to any effectual program of reconstruction are confidence, obedience, knowledge, piety, fraternity. These five he makes the topic of as many discourses. They may look and sound vague and rather obvious; but they are shown in these pages to be fundamental and to carry with them the power of their divine origin and the divine promise of efficiency. If every social reformer and social worker could be gotten to meditate upon the wise and temperate and brightly delivered thoughts summed up in this booklet, we should feel that we would be steering in the right direction. Moreover, with these powers at work, the main economic, social, and political remedies—includ-

ing of course most of those suggested by so alert an observer as John Spargo —would naturally fall into their proper place and would receive therefrom a fresh efficacy due to their higher source and impetus.

Probably comparatively few of those who read these lines will be particularly interested in lace or laces. Laces are supposed to be *res muliebres*. And yet they form no small part of the priestly vestments and the altar's adornment. At all events those who desire to know more than they do about these filmy forms of loveliness, will find much that is both instructive and interesting in a recent book called *Bobbins in Belgium*, by Charlotte Kellogg (Funk & Wagnalls, New York). Mrs. Kellogg in her work on the Commission for Relief in Belgium visited the principal centres of the lace industry in that country. In her book she gives in brief some facts touching the history of *dentellerie* and tells of what she saw on her visits to the lace towns. Aside from the information she imparts concerning this most delicate of handicrafts, information that is greatly enhanced by the numerous photo illustrations which adorn the text, she throws many a side-light upon the economic aspects of the industry. Here, for instance, is Josephine at work on a lovely wide scarf with a charming flower design. She began it in January, 1918, and hopes to finish in January of 1919. "One year with a thousand bobbins and at best fifty cents a day for her work—which was so much more than she could have made before the war that she had no thought of complaining! I wondered if the woman who would throw this filmy flower-sown veil over her shoulders would care to know about the dark-eyed Josephine and her year with the thousand bobbins."

The precise play of human nature and of free will in the formation of the Sovereign State has always been one of those problems which have taxed the acumen of political philosophers to determine. Man is by *nature*, hence of necessity, a social and political animal. Nevertheless, he exercises a certain measure of *free will* in the formation of civil society—that is, the State.

Rousseau with his invention, the *Contrat Social*, exaggerates beyond just limits the place of freedom, making, as he does, the social bond the creature of free will alone; and therefore dissoluble by the arbitrary agreement of the associates. Out of this theory of the social contract grew the French Revolution. The Scholastics, on the other hand, following Aristotle and Aquinas, found the just place for freedom in the formation of the social body to which God, the author of nature, accords the natural right to political power — that is, self-government. This right the social body may elect to retain or to transfer to one or more subjects, who thus, becoming the trustees of political right—that is, authority—are obliged to exercise it for the common weal.

The matter is too intricate for further exposition at this place. Those who desire a restatement of the subject, in a style less technical than is given in the Scholastic manuals, will find it in a little brochure by the late Father Charles Macksey, S.J. The author was for some years Professor of Ethics in the Gregorian University, Rome, and the essay embodied in his pamphlet, *Sovereignty and Consent*, was transmitted before his death to the editor of *America*, by whom it is now issued (America Press, New York). The work of so profound a philosopher as Father Macksey is, it is needless to say, eminently worth while. In passing we might note that the word "judicial" on page 3 should probably read "juridical".

The little book *René Chabrier*, published by the Maison de la Bonne Presse (Paris), possesses both interest and pedagogical value. Under the form of a story it unfolds a full course of religious instruction which is so naturally introduced and clearly developed that the young reader absorbs the spiritual nutriment almost unconsciously and is thereby prepared for more reflective study of his faith. The book might profitably be *adapted* —not translated—into English.

It is good to know that the little *Communion Prayer Book*, compiled by a Sister of St. Joseph, has reached its ninth edition. This means, we are told, 215,000 copies, figures which show that novels are not the only "best sellers" (D. B. Hansen & Sons, Chicago, Ill.).

Mother St. Paul has added the fourth number to the series of meditation books she is producing. The volume of 170 pages, embracing meditations for Ascensiontide, Whitsunday, and Corpus Christi is aptly entitled Dona Christi. The "thoughts" are largely taken from Holy Writ. They are suggestive, practical, to the point, and succinctly expressed. The collection is one that devout souls will welcome (Longmans, Green & Co.: New York).

Our Saviour's Own Words is the title of a small pocket-volume containing a daily thought from the Gospel on the one thing necessary. The thoughts are grouped under some forty headings which mark the outlines of a course of religious instruction and so may serve a priest in more ways than one. Archbishop Glennon in the introduction indicates four such lines of usefulness. It is a convenient manual of meditation both for the clergy and the laity, the Gospel from which it is excerpted being an unlimited treasury. The compiling and arranging of the matter has been done by Father F. J. Remler of the Kenrick Seminary. The booklet is issued from the Abbey Student Press, Atchison, Kansas.

"The world has to choose now between the Nationalism that ends in Internationalism and the Supernationalism of the Gospel of Christ." This is one of the sententious things that the President of the Catholic Church Extension Society says in his Foreword to the Missionary's appeal to the Catholics of the world to save the German Foreign Missions—a brochure of fifty-six pages issued by the Mission Press, Techny, Ill. Both Mgr. Kelley's preface and the appeal of the banished missionary are eminently Catholic and consequently human in their ideas and their ideals —qualities that should win for the little pamphlet a wide circulation, especially amongst the clergy.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THEOLOGIA DOGMATICO-SCHOLASTICA ad Mentem S. Thomae Aquinatis Auctore Ilmo. ac Rmo. Fr. Valentino Zubizarreta ex Ordine Carmelitarum Excalceatorum Episcopo Camagüeyensi. Vol. II: De Deo Uno, de Deo Trino et de Deo Creatore. Brugis, España: Typographia "El Monte Carmelo". 1919. Pp. 712. Pretio, 10 pesetarum.

DE SPONSALIBUS ET MATRIMONIO. Tractatus Canonicus et Theologicus necnon Historicus ac Juridico-Civilis. Auctore Aloysio de Smedt, S.T.L. Tomus I. Editio tertia ad normam Codicis recognita. (*Theologia Brugensis.*) Brugis: Car. Beyaert; New York: P. J. Kenedy & Sons. MCMXX. Pp. xl—420. Pretium, 30 fr.

LITURGICAE INSTITUTIONES. Tractatus Primus de S. Liturgia Universim. Auctore C. Callewaert, J.C.L., Eccl. Cathedr. Brugensis Canonico Theologali, Seminarii Brugensis Praeside ac Liturgiae Professore, et in Universitate Lovaniensi Lectore. Carolus Beyaert, Brugis; P. J. Kenedy & Sons, New York; Herder Book Co., St. Louis; Granger Freres, Montreal. 1919. Pp. 160. Price, 5 *fr.*; bound, 10 *fr.*

CREATION VERSUS EVOLUTION. The Great Question of the Day. For the first time brought prominently before the world of science and theology alike, and

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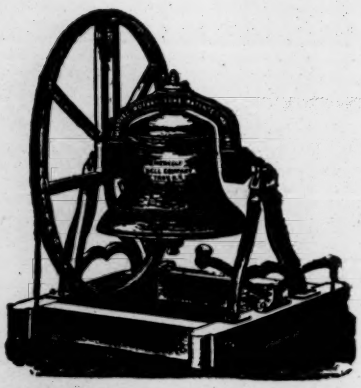

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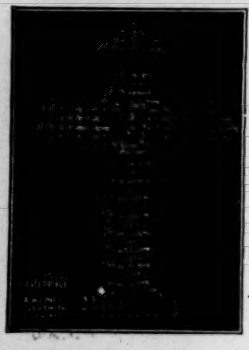

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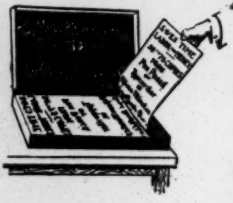

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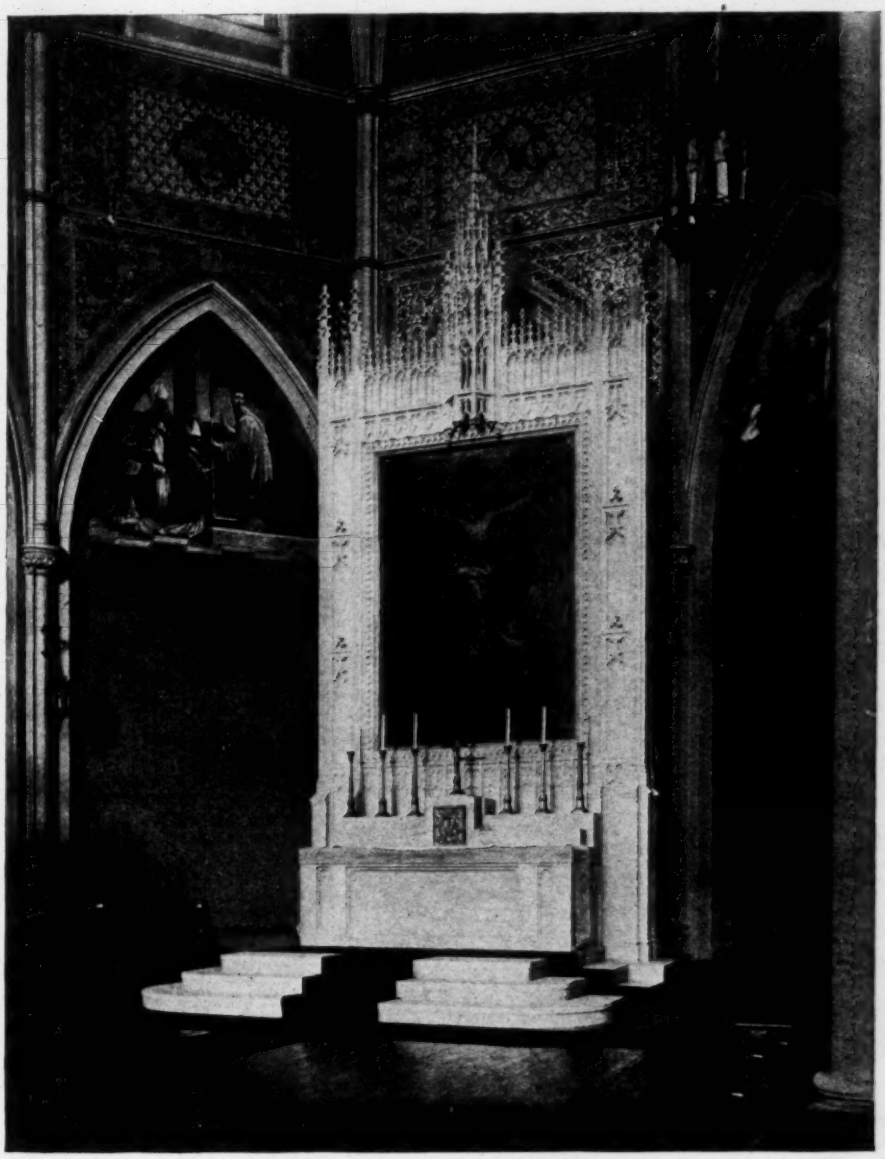

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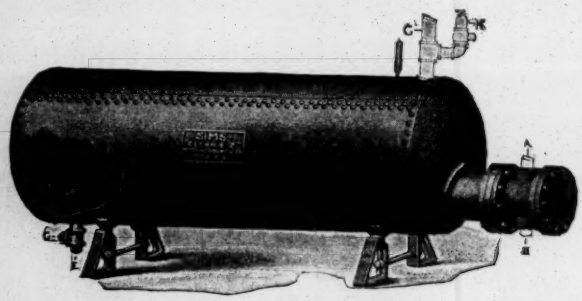

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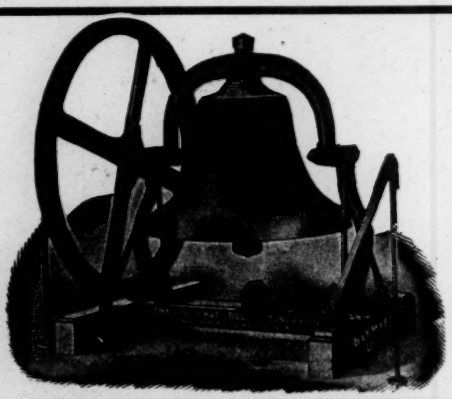

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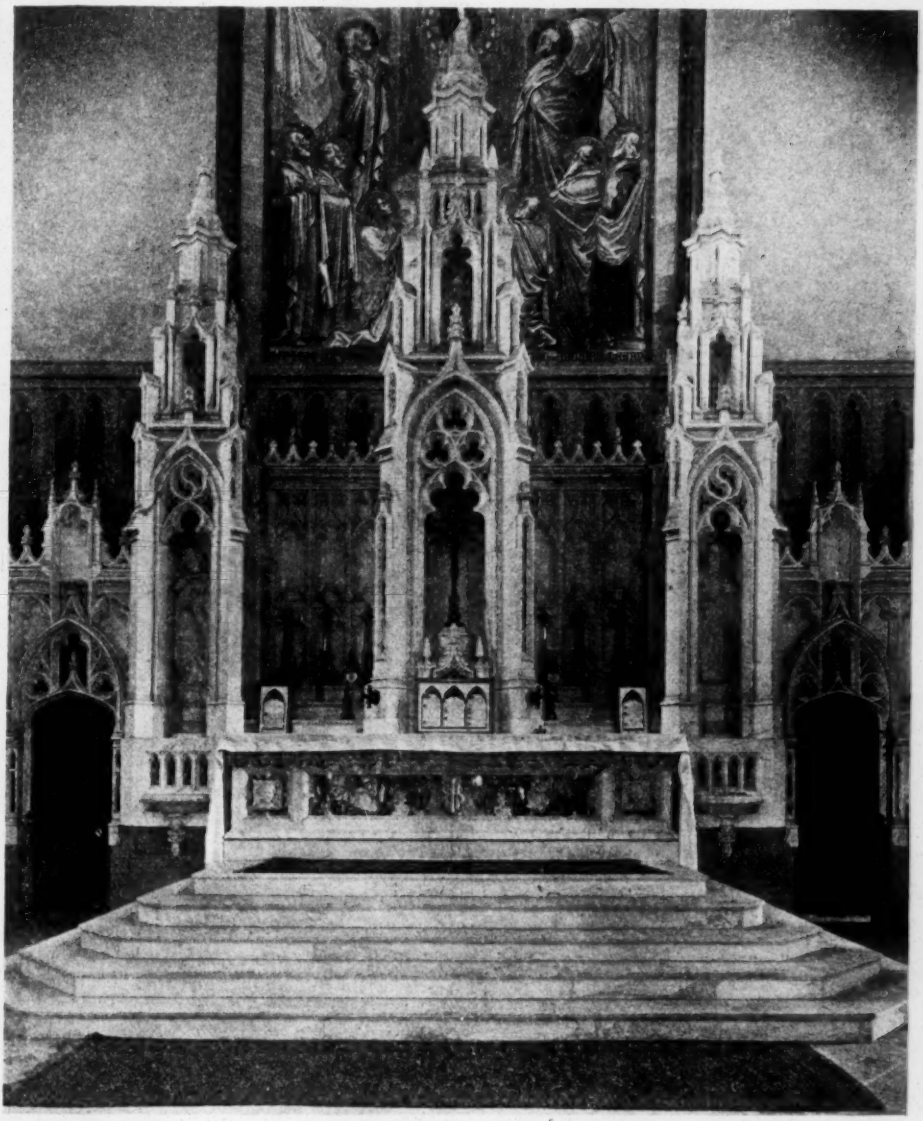

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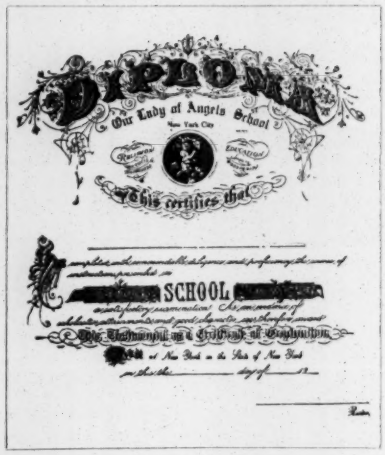

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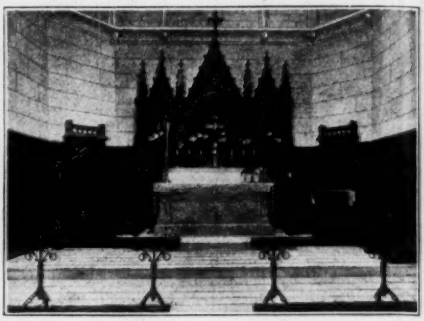

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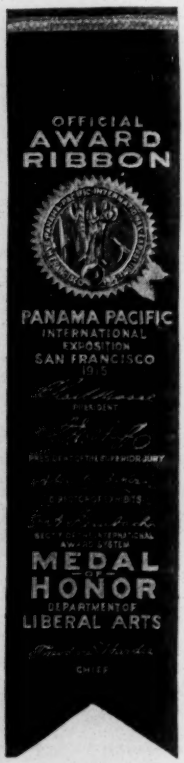

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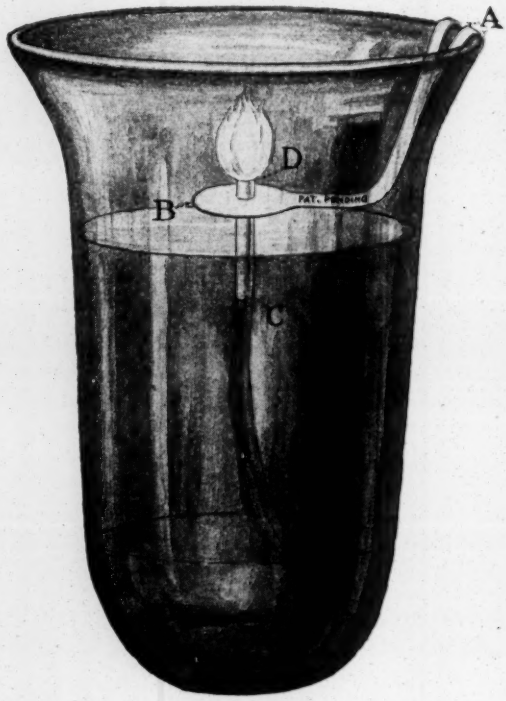

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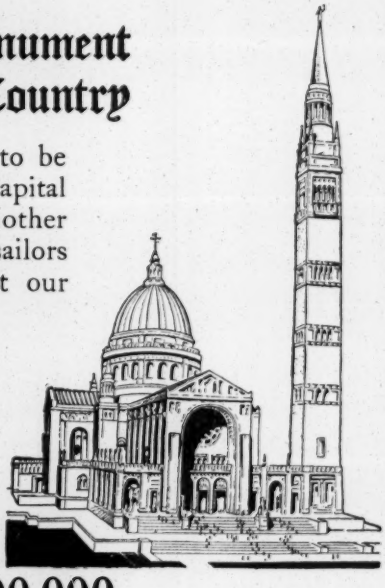

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Humanity Must Be Considered First

Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry."

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Write for particulars

Clinton Glass Co.

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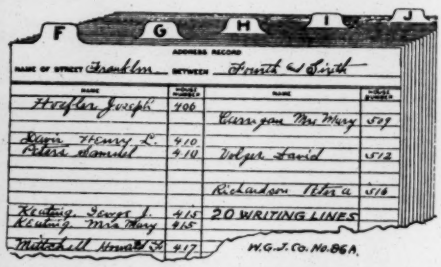
Chicago

SIMPLIFIED CHURCH RECORDS



Our system is simple, comprehensive and inexpensive. Gives a complete record of Names, Addresses, Births, Baptism, Communion, Confirmation, School, Marriages, Society Membership, Occupation, Offerings, &c.

The result of many years' experience in such matters.

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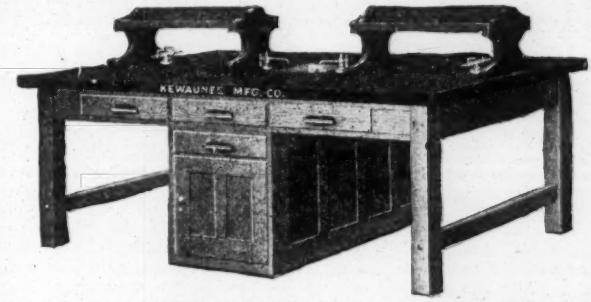

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The design of this table is similar to our other biology laboratory tables, with the addition of water and gas supply and waste from the sink. The two bottle shelves are also added, for holding reagents, mordants, etc. Where a complete worktable is desired, this will fill the requirements.

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Workers in

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Chalices, Ciboria, Ostensoria, Altar Wares, Sanctuary Lamps, Brackets, Censers, Holy Water Pots, Tabernacle Safe & Doors, Sanctuary Railings and Gates, Pulpits, Prie Dieux, Font Covers, Etc., Etc.

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All Church Wares that are made of metal we repair and refinish at reasonable cost.

Sacred vessels made from collections of jewelry.

Correspondence invited.

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Make Your Parish Entertainments Pay

IF you show good motion-picture films and ***use the DeVry Projector*** you can make your Parish Entertainments not only ***draw*** but also ***financially pay!***

The DeVry lets you produce motion pictures of professional quality. It's easy to learn. Carries anywhere. Weighs 20 pounds. Stays in its case when at work. Attach the plug to any lamp socket, press a button and a picture up to 12 feet square is projected and up to 80 feet distant.

Remember—a poor projector kills a good film. Don't decide till you have seen the DeVry. Let us give you a free demonstration in your own Parish Hall. The Knights of Columbus used hundreds of DeVry's during the war. No Parish should be without a DeVry. It fits all the great films of the world—secular, educational, religious.

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For over 80 years our bells and chimes have given complete satisfaction in cathedrals all over the country. They are famous for their full, rich tones, volume and durability.

Only the best bell metal—selected copper and tin—is used in our bells. Each bell is guaranteed.

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A letter of inquiry will bring you a whole lot of information that will be of interest.

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Jackson Bldg., 511 Westminster St.

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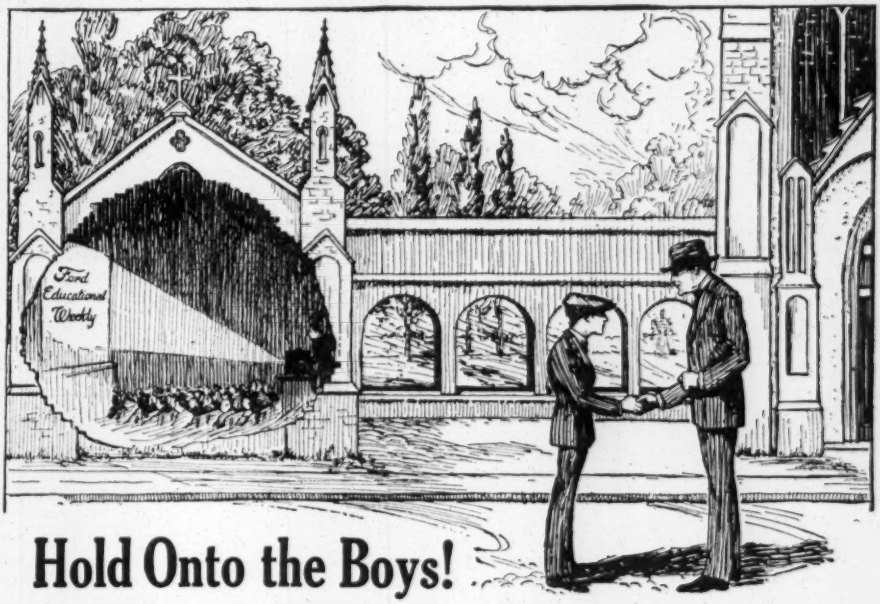

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All young folks enjoy motion pictures. In fact, the world has gone mad after "movies." Why then do not the clergy run educational, religious and entertaining motion pictures right in the Parish Houses? Many priests are already doing it.

If you want to hold onto the boys, equip the Parish House for showing high grade, uplifting, educational motion pictures; instructive and entertaining in a thousand helpful directions. Visual instruction helps you tell old and young what you want them to know.

Anticipating this world need, the Ford Motor Company has been building the Ford Educational Weekly, a library of educational films, to which every Parish House in America ought to be a subscriber. The Ford Weekly adds a new film each week on travel, history, industry, science, home life and the like. The films are distributed by the ***Goldwyn Distributing Corporation*** from 22 leading cities.

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Every Priest owes it to himself to know all about the Ford Educational Weekly—the greatest Church aid of the Era. And if you will fill out and mail the coupon below, and couple it with a letter if the coupon does not cover your needs, we'll instantly answer.

If your Parish House has no Projector, or a poor one, we will assist you to get in touch with the best Projector made.

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[] Yes. [] No. Please send information about Projectors.
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This Card Gets Results

To Support the CHURCH Is a Duty. Advertise the Fact It Pays

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They Say it is One Hundred Per cent Efficient

WE CLAIM IT IS THE SOLUTION TO

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Send for a free copy of this system; it covers many of the problems confronting pastors today. It is practical and will be interesting reading.

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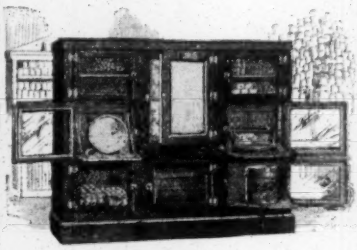

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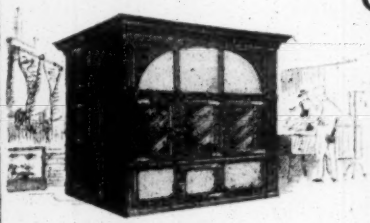

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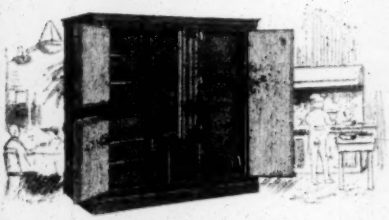

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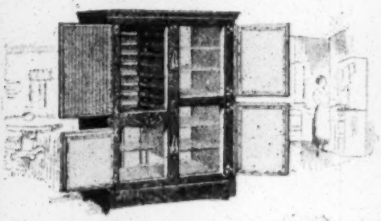

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McCRAY builds refrigerators for every purpose. Thousands of institutions, hotels, clubs, restaurants, florists' shops, stores and markets depend on McCray for efficient, economical refrigerator service.

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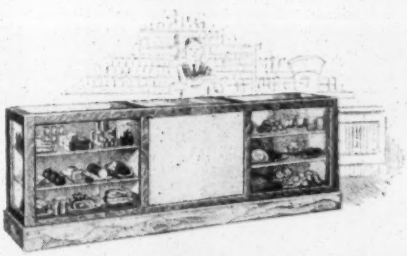
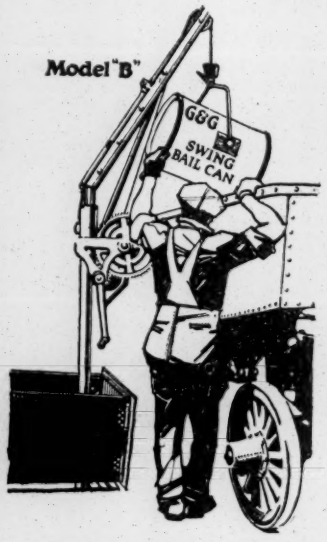


FOR DELICATESSEN STORES

St. Vincent's Orphan Asylum at Vincennes, Indiana, Removes Ashes with a G&G Telescopic Hoist



One man removes ashes from basement to wagon

THIS is another of the Catholic institutions that finds it profitable to use a G&G Telescopic Hoist for ash and rubbish removal. The present labor shortage emphasizes the value of the G&G Telescopic Hoist which enables ***one*** or ***two men*** to do the work of as many as five men under the old, laborious methods.

G&G Hoists are made in various models—electrical and manual power. Children and pedestrians are protected from dangers of an open Hoistway by automatically opening G&G Spring Guard Gates. Hoist telescopes below grade when not in use; Sidewalk Doors automatically close and lock.

G&G Hoists can be installed in old as well as new buildings; ***No building alterations necessary.***

Why not let us solve YOUR ash and rubbish removal problem? When writing tell us height of lift; quantity of ashes to be removed and how often; and whether cans are to be hoisted to sidewalk or high enough to dump directly into wagon alongside of Hoistway.

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We can supply Catholic Churches with an endless variety of **Artificial Flowers, Plants, Palms,** etc., for ***Altar*** and ***Sanctuary*** decorations.

Our goods are very attractive and our prices exceedingly low.

We make good every promise.

We pride ourselves on our deliveries.

Correspondence from Catholic Churches solicited

The Botanical Decorating Co.

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HANSEN'S EIGHT DAY SANCTUARY OIL

"The Oil That Burns"

ARE You having trouble with your Sanctuary Oil? Is it burning Satisfactorily? HANSEN'S EIGHT DAY SANCTUARY OIL burns eight days.

This is true of the last can in the case as well as the first can. We guarantee this Oil to the LAST CAN.

KNOWING something of the trouble and anxiety the old Sanctuary Oil has given, we feel confident that our EIGHT DAY SANCTUARY OIL will be welcomed by the Clergy.

We will state frankly that it is the best oil obtainable at any price and we back up our statement with a full guarantee, that if the oil does not give entire satisfaction you may return it at our expense and the trial will cost you nothing.

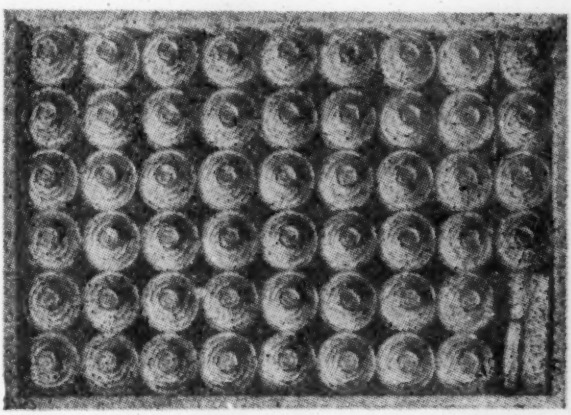
Hansen's Eight Day Wicks should be used when burning this Oil

Price of Case containing 52 cans . . $25.00
One Box of Wicks 75

Total (1 year's supply) $25.75

The cost of Hansen's Eight Day Sanctuary Oil is less than 7 cents a day

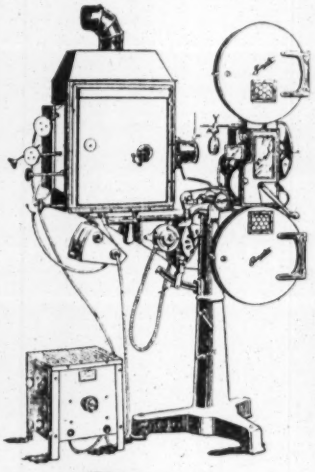
Our Guarantee.—If the Oil does not give entire satisfaction return it to us and we will give you credit for the entire case.



This cut shows a case containing 52 cans of Hansen's Eight Day Sanctuary Oil, and a special compartment to hold the wicks.

D. B. Hansen & Sons, 27 N. Franklin St., Chicago, Ill.

A Motion Picture For Every Need



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INCANDESCENT OR ARC LIGHT

Hand driven . . . $425.00
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We Are EXPERTS in the Field of Projection

Our interest does not cease when you have purchased your equipment, whether from us or elsewhere. We have the films you want—all ready for you. We know the films and we know your needs.

A select list of films, from all leading exchanges, now ready for distribution. Price 50 cents each.

Professional Equipment Only

When you buy motion-picture equipment, get only the regular tried and tested kind—that used by regular theaters. That's the only way you will get the same grade of pictures.

Regular Theater Equipment Complete

Complete Outfit including Simplex Projector, for Direct 110-volt current throwing up 110 feet with our lamp, 9x12, Minusa Gold Fibre Screen, and Metal Booth, **$850.00.**

For more detailed quotation give us the following data:

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Do you want Incandescent or Arc Light?
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We supply everything for the projection of pictures. Stereopticons that never fail. Our service goes on and on.

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EDUCATIONAL DEPARTMENT

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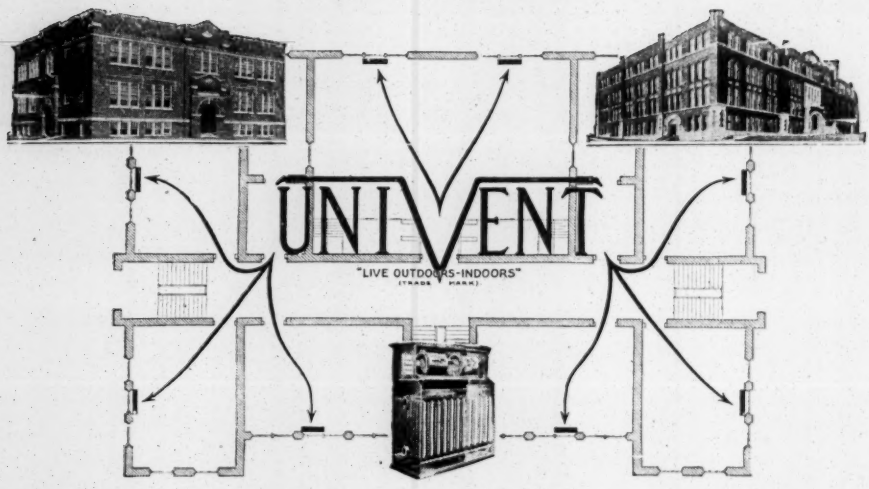
The Simplex is the last word in Motion Picture Projection. Used in the Million Dollar Theaters the country over.



YOUR IDEAS ON VENTILATION
CAN NO LONGER BE DEFEATED

When you feel air coming from a register, you don't always know whether it is good or bad air. You can only tell by results; by the effect it has on teachers and pupils.

Absence of heat always causes action, complaints—because lack of heat can easily be felt.

Absence of ventilation always causes drowsiness, consequently no action and no complaint, but a very marked degree of inefficiency.

How often has someone almost convinced you that you were getting good ventilation—when you knew you were not. When you opened a window and let the breeze blow in—*then you positively knew you were getting pure air.*

With the Univent you know when and how you are getting fresh air—for good ventilation—you can feel the warm, pure air coming direct from outside like a gentle spring breeze.

With the Univent system there are no radiators in the room. The Univent contains a double radiator which heats sufficient air for ample ventilation and keeping the room warm—so you see *if you don't get sufficient ventilation, you won't get sufficient heat.*

The Univent delivers the air at high velocity, without draft, in such a manner that *every nook and corner of the room is filled with fresh air.*

Again—the Univent system is designed on a *unit* basis. Each room is ventilated and heated as a unit by itself. No one, except those in authority, can change or vary the results. Where the UNIVENT is used—

NO VENT FLUES OR DUCTS ARE REQUIRED

Cost of building is reduced.
Power bills are cut.
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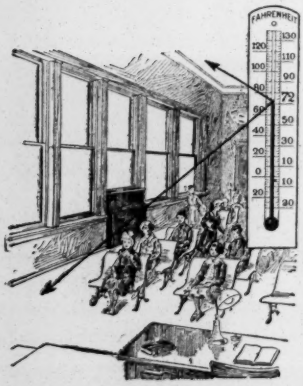
Fire hazards are minimized.
Maintenance costs are negligible.
Extra rooms are made available.
Often a whole story is saved.

600 to 1500 cubic feet of fresh air per minute is delivered by each Univent. Each radiator in a UNIVENT has a heating capacity ten times that of an ordinary radiator.



72° at Floor and Ceiling

You ought to know how positively and efficiently the UNIVENT works under the most adverse and unusual conditions.

Send for our free Catalog and Engineering Data Book. They tell you about all the ordinary methods of ventilation—of scientific tests made under varying conditions—and the wonderful results.

Moline Illinois

MAIL THIS COUPON TODAY

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Dept. E.
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Please send me complete Catalog and information describing the UNIVENT.

Name .....
Address .....
My Architect is .....
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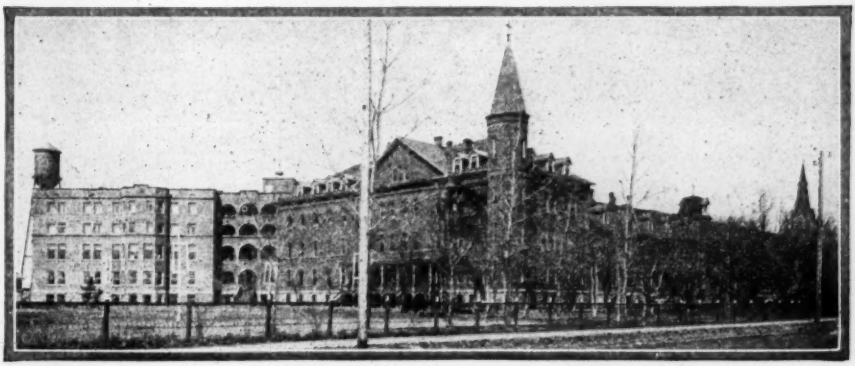

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H. Kelly and Co., Heating Contractors, Minneapolis, Minn.

550 Radiators, and 50,000 Square Feet of Radiation. Just to give you an idea of the size of the Institution.

Not a single Automatic trap or air vent on any of the five hundred and fifty radiators.

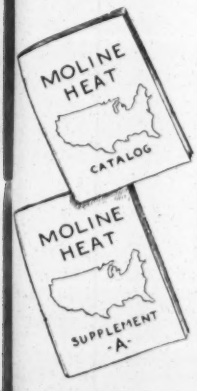
No vacuum pumps used to help circulation, yet steam is circulated through every radiator at only a few ounces of pressure. That explains why.

In use since 1911 and not a single cent expended for repairs on Moline Heat.

If you are interested in a heating system of this kind, or even a larger one, or for a small or medium-size building, send for these catalogs.

They will tell you something that perhaps you never knew before—that the most important part of a heating plant is not the boiler, furnace or radiator. There is something far more important.

If you want to know what it is —send today. Write Dept. E.



Moline Illinois

ST. BENEDICT'S COLLEGE
ST. JOSEPH, MINN.

MESSRS. REUTER & HARRINGTON,
SAN ANTONIO, TEXAS.

GENTLEMEN:—

Our first venture with Moline Heat was in two new buildings in this institution with approximately 20,000 square feet of radiation, supplied with steam from a boiler house nearly 300 feet from the building.

This was so satisfactory that we spent $10,000 changing over the old heating apparatus in the remainder of our buildings to Moline Heat.

We have since contracted for an installation of Moline Heat in the St. Alexius Hospital at Bismarck, N. D., a $150,000 building.

Sincerely yours,
SISTER M. PRISCILLA,
O. S. D.

Devotional Candles

Our equipment is such that we can supply any grade or size of Votive Candle required, in any quantity, at the shortest possible notice.

We manufacture our own Stearic Acid and therefore are in a position to guarantee quality.

For a time the tendency was toward low-priced Votive Candles, but experience proves that low-priced goods are generally the most expensive in the end.

Give us an idea of the size that you use in your Church, and the approximate quantity you can use in a year, and we will be pleased to submit samples and quote prices.

Will & Baumer Candle Co., Inc.

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E. J. Knapp Candle and Wax Co., Inc.

Special attention given to Beeswax Candles for the Holy Sacrifice of the Mass and for Benediction

RITUAL BRAND BEESWAX CANDLES
"Maxima Pars Cera Apum" (Mass Candle)

CERITA BRAND BEESWAX CANDLES
"Major Pars Cera Apum" (Benediction Candle)

These candles are made according to the decrees of the Sacred Congregation of Rites (14 December, 1904).

Stearic Acid and all Other Grades of Candles and Sanctuary Supplies.

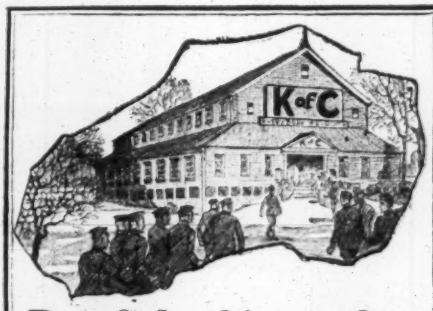
We are the originators and the sole manufacturers of the Olive Oil Vaxine Candle for Sanctuary Lamps known to the trade as the

Olivaxine Candle

This oil Candle has the approval of the Bishop of the Diocese of Syracuse.

Write For Illustrated Catalogue

SYRACUSE, NEW YORK, U. S. A.



Benefit by this wonderful Religious Film

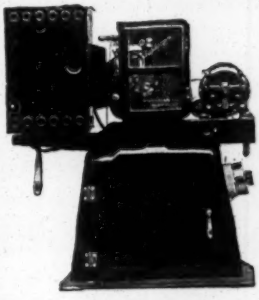
THE National Catholic War Council has just produced a 6-reel film history showing the work of the National Catholic War Council during and after the war, the work of the Knights of Columbus overseas and en route to France and America, and their reconstruction work in the devastated regions in France and Belgium.

This is a film story of the work done by Catholics that will evoke the warmest appreciation and satisfaction from your congregation. Use

The Graphoscope Jr.

to show your congregation how their money has been spent in lessening misery and pain in war-torn France and Belgium.

THE GRAPHOSCOPE JUNIOR is a moving picture machine designed on scientific principles for use in churches and schools. It weighs only 100 pounds, is portable and can be set up and taken away in a few minutes. Because it uses the most powerful incandescent lamp made, it will project very brilliant pictures. It is free from complicated parts, making it very easy to operate.



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The Graphoscope Company

50 East 42nd Street **New York**

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ARCHITECTS

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We consider your material the best of its kind, and shall be glad at any time to recommend its use for such purposes.

Very truly yours,

(Signed) TAYLOR & MOSLEY,
Architects

Architects Everywhere

Recommend

MARBLELOID

The Universal Flooring

For all purposes where long-wearing qualities, beauty of appearance are paramount considerations. It is sanitary, being absolutely waterproof, and it is fireproof—and can't dust, rot or splinter.

Marbleloid has been installed in hundreds of Catholic Churches and Institutions. The most economical flooring that can be laid. Write for booklet. Investigate.

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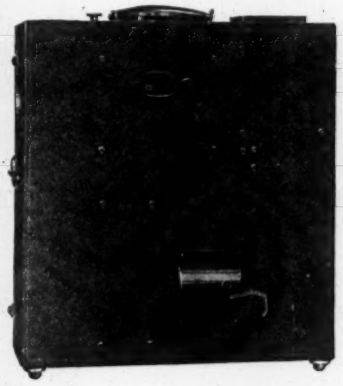

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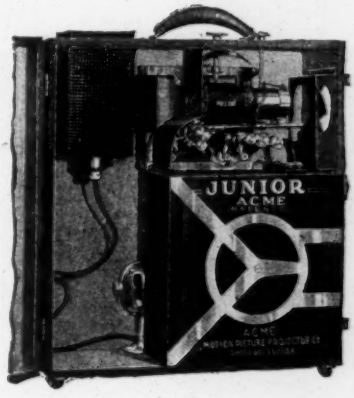

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